to the freedom of thy children, and to spend the rest of our daies therein. We pray not in this respect, for the world (though otherwise we beseech thee still to continue thy woonted goodnesse to it likewise, and to all the children of men) but as thou hast more specially ordeined those, whom thou haste chosen out of the worlde, to be a peculiar people to thee, to haue now the knowledge and feare of thee, and after to see thy glorye in heauen: so wee humbly desire that nowe thou wilt so effectually call them in thy good time, and sanctifie them heere in this life, that after (by the course that thou haste ordeined) they maye likewise come to life euerlasting. Seeing that the sonne is to bee had in honor of all, and it is not well with the mẽbers, vntil they be ioyned vnto theyr head, in both these respectes, we beseeche thee make haste to vnite them together: that the sonne may haue to sanctifie him, & to speake of his holye name: and that hys members here on earth, may so farre enioye the peace and comfort that in him thou hast prouided for them. Graunt this we beseeche thee most mercifull father through Iesus Christ thy sonne our Lorde: too whome, with thee, and the holy ghost, as of right appertaineth, be ascribed all power, thankes, and glorie, for euer and euer,

Amen.

FINIS.

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Amen.

FINIS.

843.626
2

THE GLASSE OF vaine-glorie: Faithfully translated (out of S. AVGVSTINE his booke, intituled, *Speculum peccatoris*) into English, *by* W.P. *Doctor of the Lawes.*

Sic transit gloria mundi.

Printed at London by *John Windet*, dwelling at the signe of the white *Beare*, *nigh Baynards Castle.*

1585.

Sunday being the 22
of April in 1759
My Dear Husband
John Rowell departed
this Life being in the
55 year of his age
Written by me his
Wife Elizabeth
Rowell.

BRITISH MUSEUM

456. 30. 344

Eliz.th Rowell
Died 28.th Sept.
1767
Aged 67 —

TO THE WORSHIPFVLL EDMVNDE HASSELVVOOD of Ringestone in the Countie of Lincolne, *Esquier*: W. P. *wisheth* most prosperous felicitie in this *world, and in the world to come* life euerlasting.

IF GOD HIMselfe *so bitterly inueieth against the extreame ingratitude of his people by his holy Prophet* Esaias, *saying*: I haue nourished, & brought vp children, and they haue rebelled against me: *yea, if hee preferreth bruite beastes in the re-*

turne of their duetie before them, ſaying: The oxe knoweth his owner, and the aſſe his maiſters crib: but Iſrael knoweth not me.

If the Perſians likewiſe, ſo worthily abhorred this vice of Ingratitude, ſo as they extremely puniſhed ſuch as they found more willing to receiue, than readie to requite, adiudging them execrable vnto God, iniurious to nature, and vnprofitable members of a common wealth.

If the Ciuill Lawe alſo, with good reaſon bindeth men by nature ad antidora, *to requite a good turne receiued in duetie.*

I truſt no reaſonable man will blame me, if I ſeeke by all meanes poſsible, to ſhunne ſo foul a blemiſh as vnthankefulneſſe is, ſo hatefull to God, ſo lothſome to man, and ſo

repugnant

repugnant to nature.

Wherefore, finding my ſelfe deepely indebted (by your onely meanes) to all the name of Haſſelwood, *and namely to maſter* Edward Haſſelwood, *your good brother, and to that vertuous gentlewoman his wife, (a rare example of godlines and modeſtie) but eſpecialy to your worſhip, both for them and all other your kindneſſe, curteſie, and great frindſhips ſhewed towardes mee a ſtranger. And hauing no other way in the world, to requite any part of the ſame, then by leauing a publike teſtimonie to all poſteritie, of my loyall loue, and hartie good will towardes you likewiſe, to ſtande for the meede of ſo great a merite: I haue preſumed to dedicate to your worſhip, this litle booke of S.* Auguſtines, *tranſlated by me into Engliſh, and with great*

labor quoted, & confirmed by ſcrip ture in the margeant, as you ſee, very profitable to the Chriſtian Reader, that can finde in his heart, to ſequeſter his mind from the vice of vaine-glory, (that proceedeth from the ignorance of our owne eſtate) the very ſnare of Satan, the puddle of pride, and the fountaine from whence diſtilleth all kinde of poyſoned infection, as by the viewe of this glaſſe may eaſily appeare.

Wherfore the premiſes duely conſidered I doubt not, but that you will of your accuſtomed curteſye, pardon my preſumption, and of your wonted Zeale to godlines, accept of my trauaile herein, and thinke me rather vnable, then vnwilling any way to diſcharge my dutie whereof I am carefull, as knoweth the Lorde, who euer preſerue your worſhip and that ver-

tuous

tuous Gentlewomã your wife long to continue amongeſt vs with increaſe of godlineſſe, and worſhippe in his feare.

Your worſhips, moſt faithfull friend in the Lord. W, P.

A PREFACE
to the Christian Reader, and *louing looker in this Glasse of vaine glorie.*

AS those beastes that did not ruminate, nor chewe the cud, were iudged filthie and vncleane, by the law Leuiticall: [a] So (no doubt) all they, that neuer enter into due consideration, of their estate and duetie, must needes be wicked, and vnholy, in the sight of the Lorde, [b] who most carefully recommendeth this exercise of meditation vnto vs, saying: *These wordes must remaine in thy heart, thou* [c] *shalt meditate vpon them, both at home, and abroad: when thou goest to bedde at night, and when thou risest in the morning.* [d] And againe: Teach your children these things, *that they may meditate*

a *Leuit.* 11, 7 *Deut.* 14, 4 5. 6. 7. 8.
b *Ierem.* 12, 11. 1. *Cor.* 10, 11
c. *Deut.* 6. 7 8. 9. 10
d *Deut.* 6 7 22.

upon them. So is *Ioshua* commaunded to doe by the Lord himselfe[e]. And so is *Timothie* likewise, by his maister *Paule* willed to meditate.[f] *Hæc meditare*, thinke of these things. This meditation hath alwaies bene the ordinarie exercise of the righteous & godly[g] yea likewise of all wise heathen men[h] So did *Isaac*, the patriarch[i] So did Dauid the Prophet.[k] So did *Ezechias* the King[l]. And so did *Plato* the Philosopher,[m] saying, that the life of Philosophers was nothing els, but a dayly memoriall of their death, and[n] dissolution.[o] The remẽbrance whereof made the world (that we for want of this meditation, so willingly[p], imbrace) vile and contemptible[h] vnto them: and auailed greatly to guide them in all[r] godlines: wherefore full well the sonne of *Sirach* doth say: *in all thy worke, whatsoeuer thou doest, remẽber the ende, and thou shalt neuer doe amisse*[s]. How beneficiall it hath bene, the Niniuites can testifie:[t] and *Ahab* can witnesse.[u] Contrariwise, howe hurtful the want of this prouidence & circumspection hath beene, besides

e *Ioshua*. 1. 8
f 1 *Tim*. 4, 15.
g *Sirach* 14. 21. *psal*, 1. 2. *prou*, 6, 21. *Iob*, 1, 5.
h *Seneca*.
i *Gene*. 24, 63
k *psalm*, 119 28,
l *Isa*, 38. 13 14
m *Ieron in epistola ad Heliodorum*
n *Seneca*, *epist*. 147.
o *Tim*, 4. 10,
p *Ieron ad paulinum*. *epistola* 125.
q *Seneca li* 18, *de nat. quæstionib*. *August lib*. 13 *de ciuit tate Dei*, ca 11
Eccle. 7, 16 19, r *Sirac*. 7, 36, s *Ion*, 3 10, z 1 *Kinges* 21, 29,

daily

daily [v]experience the wofull destruction of the Sodomites and the vtter ruine of the cittie of Laish,[x] do sufficiently witnesse. And God himself by his holy Prophet doeth signifie, saying *All the earth is fallen into vtter desolation, for that there is no man that deepelye considereth these things in his heart.* We wonder greatly (& not without cause at the madnes of theeues, that (seeing a many hanged euery day for thefte) yet without any regard, they continue their practise[y] and consider not their [z]perill. How much the rather ought we to be amazed, at the humor of these worldlings, how possibly they can be so sottish & [a]frantike (knowing the vanitie of the world, [b] and the vengeance [c]to come) as to follow the one so much. [d] and feare the other so [e]little. The peacocke is not alwaies tooting on his traine, to further his pride, but somtimes he loketh downwarde, to his legs though it quaileth his courage: but man so delighteth in his pride, & vaine glory [f] that he hath neuer leasure to regarde his mortality [g] much lesse to be moued [h] thereat. *Xerxes* that mighty Monarch and Emperour

v *Experientia docet.*
x *Gen*, 19, 24, *Deut*, 29, 23, *Isa*, 13. 9.
y *Iudg*, 18. 28
z *Ier*, 12, 11 *Reuela.* 22. 11
z, *psal.* 53. 1
a *Wisdom* 54, 32.
b *Eccle.* 1, 2
Rom, 8, 28. 1 *Cor*, 7, 31.
c *Iuc*, 3, 7.
d *Iacob*, 4, 4
e *psalm*, 36 *Rom*, 3, 18.
f *Acts*, 12. 21,
g *Isa*, 47. 7
h *Wisd*. 2. 2, 3, 4, 5.

perour of the Persians, (beholding from an high, the hugenesse of his army, in strength inuincible, in qualitie diuers, in number infinit, couering the face of the earth: in whose courage & might, he had fully reposed the strēgth of his kingdome, the safegarde of his person, & glory of his Empire:) could not refraine his eies from teares, considering that of all this maruelous multitude that he sawe, after one hundred yeares, there should not a man be left. [m] And shall not wee, that are [n] Christians, at least wise in name, [o] (viewing from the highest pinacle of our conceite, our selues, our glorie, magnificence, & renowme: our welth, our substance, our beautie, our strēgth, our friendes, and our dignitie, our health, our knowledge and brauerie, [p] wherein we repose all our felicitie, & happines) [q] be nothing moued with due consideration, that the world passeth away, and the concupiscence therof and we shall bee resolued to earth, whereof wee were framed [r] and know not how [s] soone: for this is the iudgement of al flesh, thou shalt dye the [t] death, it tarrieth [v] not: the couenant

m *Iustin. hist. lib. 2. fol. 21. Ieron. epist. 55. a. Nic. de blo. ser 114. a*

n *Acts 11. 26.*

o *Bern lib. cent. Cipri. de 12. abusionibus Augustī. de vita Christiana.*

p *Psal. 8 6. Eccles. 1 16. 2 in all. Iob 1. 2. Hoss. 12. 8. Soph. 2. 15.*

q *1 Cor. 7. 31.*

r *Gen 3. 19. Iob. 8 9. Heb 9. 27.*

s *Wisd 2. 4.*

nant of the graue is not shewed to any [u] but as water spilt on the [x] sande, so is man soone consumed, & brought to nothing [y]: to day a man morrowe none [z]. our life passeth away like a shadowe [a], and vanisheth into the ayre, as smoke [b]. as a post that passeth by and tarrieth [c] not, as a shippe that saileth with full winde [d], or a birde swifte of flighte [e], yea swifter then a Weauers shittell [f], or an arrow that is stronglye shot out of a bowe [g]: it is as a tale that is tolde, or a spanne in [h] length: For no soner are we born, but streit waies we decay, and drawe towards an ende [i], shewing no token of vertue, but are consumed in our owne wickednes, and must at length appeare before the tribunall seat of Christ Iesus, [k] who will bring to light those things which were hidden in darckenes, reueale the secreets of our mindes [l] and, as a righteous Iudge, [m] yeelde vnto euery man as he hath done in the flesshe good or euill. [n] The ende of all things approcheth: and therefore S. *Peter* exhorteth vs to be sober, and to watch in praier: [o] for the day of the Lorde is at hand, wherein the heauen shal passe away

u *Sirach.* 14,12.
x *Iob.*24.19
y 2. *Sam.* 24,24.
Iob 7,8.
z *Sirach.* 38,22.
a *Wisd.*5,9
b *Wisd.*2, 2.
c *Ibid.*5,9.
d *Ibid.*5,10.
e *Ibid.*5. 11.
f *Iob.*7,6.
g *Wisd.*5. 12.
h *Psal.*39, 5.
i *Wisd.*5. 13.
k 2.*Cor.*5. 10.
l *Luke* 12.1. 3.
m 2 *Tim.*4, 8.
n *Rom.*14. 12.
*Matth.*25, 34,41.
o 1.*Pet.* 4, 17.
1 *Pet.*5.8.

p 2.Pet.5.9. way with a noyce: the element ſhall
10 melt with heate, and the earth ſhall be
12 conſumed with [p] fire. All corruptible
q Sirach. 14,19 things ſhall paſſe, and the works ther-
r Reu.16.16 Iſa.2,19 of ſhall go withall. [q] When as the re-
s Ierem.5. 22 probate ſhall behold the angry coun-
t Reu.21,8. tenance of the Lord aboue, [r] to terri-
v Iſa.5,14. fie [ſ] him, and the infernall pit boyling
u Gen.4,10. below, [s] redy to ſwallow him [t] his ſins
18 on the one ſide, to crye vengeance a-
20 gainſt him, [v] and the deuils on the o-
x Pſal.109. 6 ther ſide, executioners of his iudge-
ment: [u] within, his conſcience to
y Iſa.58,9. 66.24 gnawe [x], and without, al the world on
z Pſal.139. fire. Alas, what remaineth for him to
6 doe? to goe backwarde, it is impoſsi-
7 ble, [y] to goe forward, is [z] intollerable.
8 Then ſhall the iuſt ſtand in great con-
9 ſtancie, [a] but the wicked ſhalbe enui-
a Reu.14. 11 Reu.18,18. roned with an vnſpeakeable [b] feare, &
b Wiſd.5, 1. ſay to the hills, *fall vpon vs, and hide vs*
c Heb.10, 27 *from the face of him that ſitteth on the*
d Reuel.6, 16 *throne, and from the anger of the Lambe:*
17 *for the great daye of his wrath is come.*
e Wiſ 6,7. Deuteron. 10.17. Neither doeth hee regarde anye mans
perſon, but ſayeth: Though their ex-
cellencie mount vp to the heauens, and

2.Chronic.19,7. *Acts.10,34. Deut.10.17. Gall.2,6. Ephes 6,9.*

their

their heads reache to the cloudes: yet shall they perish for euer, like their doong: and they that haue seene them shall say: where are they that shall flie away as a dreame, and they shall not finde them: but they passe away, as a vision in the night, so that the eye that hath seene them, shall see them no more, neither shall their place enioy them againe. Their bread in their bellies, shall be turned to the gall of serpents: they shal be constrained to spue out againe their riches, that they haue deuoured: yea, God shall pull them out of their throtes: they shalbe constrained to sucke the galls of Cocatrices, and the tongue of the Adder shall sting them to death: they shall paye sweetely for all that they haue committed, yet shall they not bee consumed, but still suffer, according to the multitude of their deuises: vtter darknes shall couer them: and fire that needeth no kindling shall eate them vp. This is the portion of the wicked, readie prepared against the day of wrath. So mindfull hereof was S. *Hierom*, that whether he eat or dranke, or what else soeuer he did, this sound did euer ring in

f Iob. 20, 6. 7 8 9 14 15 16 18, &c. 26 29

Hierom. transla.

S. Hierom.

in his eare: *Arise ye dead and come to iudgement* Likewise that ancient and reuerent Father, *Innocentius quart.* was so carefull to auoid the vengeance to come, that to stirre vp all the powers of his mind, with due consideration of the vanitie of this world, the vilenes of his nature, the shortnes of his time, the causes of sinne, & the punishment for the same) he still imagined to heare a damned soule answering his demand as followeth.

Innocentius quartus de vtilitate humana vita.

Dic mihi vas cinerum, quid prodest flos facierum? &c.

Thus englished.

Thou dust and clay,
tell me (I say.)
Where is thy beautie fled?
was it in vaine?
or doth it gaine
thee fauour with the dead?

Thy house so hie,
thy pleasures by,
Thy cattel more and lesse,
thy land so wide,
thy wife beside,
a stranger doth possesse.

Where

Where is thy ſtrength?
become at length?
Thy wit thy noble bloud?
thy worldly care?
thy daintie fare
Doe thee any good?
The aunſwer
I will not faine,
all is but vaine.
There is no foode to finde
no wit no wealth,
no hiew no health.
No hope in graue aſſigne.

What wilt thou more,
my goods in ſtore,
My land ſo large and wide,
my glory gay,
my braue aray,
Encreaſed haue my pride.

My pride my paine
procured againe,
My paine my griefe alas,
my griefe, my griefe,
without reliefe.
My ſenſes doth ſurpaſſe.

My wailing woe,
no man doth know,
No tongue can halfe display,
I freeze, I frie,
exceedingly,
Alas, and well away.

I weepe, I waile,
I faint, I faile,
I ſtewe, I ſtampe, I ſtare,
I dye, I dye,
euerlaſtingly,
Farewell, by mee beware.

The mighty ſhall mightily be tormented. *Wiſd.* 6. 8.

O the deadly corruption of mans nature,[g] that where naturall loue, that man beareth to himſelfe, [h] pricketh him forward, to commit all kinde of wickednes with greedines: ſhall not naturall feare conſequently, that a man ought to haue, for the auoiding of his own danger,[k] reclaime him to repentance? [l] and ſeeinge euery liuing thing naturally abhorreth his own deſtruction. The careleſſe Niniuites were

g *Gen.* 6. 5. *Iob* 15. 16. *Ierem.* 17. 9.
h 2. *Tim.* 3. 2
Matth. 19. 22
1 *Epheſ.* 5, 23
4
19
k *Matth.* 8, 25
Mar. 6, 49.
1 *Chro.* 15, 4.

m *Ariſtot.* n *Ion.* 1, 2.

moued

moued at *Ionas* his preaching: [m] the desperate ſouldiers [n] at *Iohn* his menacies: the obſtinate Iſraelites, [o] at *Peters* perſwaſion. [p] Yet are wee ſo rocked in the cradle of ſecuritie, [q] that let the charmer charme neuer ſo wiſely, [r] wee ſtoppe the one eare with our taile, and the other with the grounde, (crying peace, peace, when ſudden deſtruction houereth ouer our heads) [ſ] and are neuer awhit moued thereat: Wherefore the auncient fathers, to waken vs out of this deade Lethargie, haue written verie large volumes, and long diſcourſes: ſo likewiſe to the ſame end & purpoſe. S. *Auguſtine* ſomtimes Biſhop of Hippo, a man of God, endued with his ſpirit in greater meaſure, then any man hath bene, (in my iudgement) ſince the Apoſtles time, amongeſt the auncient fathers, had alwaies in greateſt admiration, for his ſingular knowledge and ſinceritie of life. A bright burning torch in the tabernacle of God, though ſubiect to infirmities, & ſomwhat infected with the time: yet, being read with iudgement, a ſingular inſtrument, no doubt to ſet forth the gladſome light of his glorious

m *Ion.* 3. 5.
n *Luc* 3. 14.
o *Acts* 7, 51
p *Act.* 2, 37.
q *Iſa* 47, 7. *Ierem.* 12. 4, 14. 13
r *Pſalme.*
ſ 1. *Theſſ* 5. 3
1. *Ierem.* 11. 19
Iſa 30. 10.

glorious Goſpell, as from the face of Chriſt Ieſus) hath written this little booke in Latine, intituling the ſame rightly, *Speculum peccatoris*: A cleare chriſtall indeede, and a liuely looking glaſſe, for all looſe liuers, perfectly to view themſelues, and their imperfections therein: which being daily practized, and duely performed, may ſerue by the grace of [v]God, and his aſſiſtance, to make them neither idle, nor vnfruteful in the knowledge of themſelues[u] and our Lord Ieſus Chriſt, [x]but ſtrong as *Sampſon*, [y]warie as *Dauid* [z], and wiſe as *Salomon* [a]. The ſame booke (for the benefit of the Engliſh Reader) haue I tranſlated faithfully and truly quoted in the margeant, to my great trauell, with places of Scripture, and touchſtone of the truth, which the brightnes of th[e] euerlaſting light, and the vndefiled mirrour of the Maieſtie of God [b], from whence this little Glaſſe hath borrowed his brightnes [c], as the Moone doth from the brightnes of the Sunne and likewiſe imparteth the ſame vnto the beholders to their exceeding comfort. Wherefore, accept it willingly, view the ſame dili-

u *Epheſ.2,* 8 9.
Epheſ.3.16. 17, 18 20.
x *Gen.18.* 27.
y *2,Pet,1,8*
z *Iudg 13,* 25
a *Pſal 119,* 9 10 11
b *1 King,4* 29, 30 31
c *Wiſd,7,* 26
d *Iob,1,16*

iligently, and reforme thy selfe pre-
ently. The ende thereof is to knowe
hy [d] selfe thereby, and not to be ouer
wise in thyne owne conceite, but to
eare the Lorde and eschewe [e] euill,
or hee is a iust [f] and a [g] terrible God,
euerely punishing the [h] careleleſſe, the
slothfull, and the carnall [k] Christian
that maketh christianitie but an out-
ward [l] profession, and his libertie a
cloake to couer his lewdnes [m] Beguile
not thy selfe [n] God is not mocked [o],
neither shall vnrighteousnes enherite
his kingdom: [p] If God spared not the
Angels his spirituall Messengers [q] but
for their sinne cast them downe to hel
and deliuered them to the chaines of
darknes to be kept vnto damnation:
[r] nor *Adam* our father, the image of
his Deitie, [s] but for once trespasing [s]
pronounced death against him: If
Moses and *Aaron* the mirrors of god-
lines, for doubting only at the waters
of Meribā, were vtterly excluded from
the land of promise: [t] If all the tribe
of *Beniamin* so furthered of their bre-
thren [v] so fauoured of God, [u] so firme-

d 1 *Cor.* 11. 28
2 *Cor.* 13 5.
e *Pro.* 3.7.
f *Soph.* 3. 5
g *Deut.* 7. 13.
h *Sirach.* 23 14 15.
i *Pro* 18.9.
k *Galat.* 4. 21.
l *Matth.* 7. 22.
Rom 2 13.
Luc 13.27.
m 1 *Pet* 2. 6.
Gal. 5. 13.
n *Iacob* 1, 26.
o *pro* 15 3.
p *Isa.* 60. 19 20
Reu. 22.5.
1 *Cor.* 6. 9.
q *Psal.* 103. 12.
Psal. 104. 4
r 2 *Pet.* 2.

s Iob. 4 18. *Iud.* 6. t. *Gen* 1.26. v *Gen.* 3.12.17. u. *Numb.* 20. 6. u *Number* 20 .24. *Deut.* 32 31. x. *Gen.* 44 33 x *Gen.* 43. 14.

lye

z Ioshua, 18,20,&c. a, Marke al the storie from Iudg. the 19. to the ende of the booke. Slayne of Beniamin in one daye therefore, 25 thousand

ly setled in the heart of Iewry [y] for the only abusing of a Leuites wife, were miserably slaine with the edge of the sword, men women and children, (six hundred excepted) by the Lords appointment, their cities razed, the cattell consumed, their houses burnt vp, and their land left desolate. [z] If *Saule* the Lords [a] chosen endued with his spirit [b], for one trespasse committed, [c] was diuested of his kingdome [d], degraded of his dignitie, spoiled [e] of his spirit, giuen ouer to Satan, himself to the sword, [f] his children [g] to the gallowes and his house committed to vtter destruction.

b 1 Sam. 9 17.
c 10 19. 11 12 13.
d 17 28
e 1 Samuel 16. 14.
f 1 Samu. 31 4.
g Ibid, 9. 2 Sam 21.9

If *Dauid* the deareling and faithfull friend of God, [h] coulde not escape punishment for his sinne committed [i], but felt greeuously what it was to fall into the handes of the Lorde, for all his former integritie [k] what art thou to looke for, that walloweſt in wickednes [l] filthy and abhominable, and drinkeſt iniquitie as it were water? [m] for the which thing sake, the wrath of God commeth vpon the children of disobedience. Shall not the reiecti-

h 1 Samuel 13 14.
i 1 Chron. 21.13.
k 2 Samu 14
l 1 Chro. 29.3
m 1. Samu. 293
n 2 pet. 2.
o p Iob. 15,16. q Col. 3.6.

on

on of Caine, [r] the drowning of the world, [s] the burning of Sodom, [t] the sinking of Corah, [u] & his companions, the punishment of Israell, [x] the captiuitie of Iuda [y] the subuersion of the tẽple [z]. the slaughter of *Nadab*. [a] the fall of *Ananias* [b], the consumptiõ of *Herode* [c] nor the miserable massacre of Israels posteritie, moue the to amendment, [d] but must needes abuse the patience and the long suffering of God, not knowing that his boũtifulnes leadeth the to repentance? Thou thou (I say) that for the hardnes of thy heart, canst not repent, heapest to thy selfe wrath, against the day of anger [e]. Wherefore take heede in time, [f] least with *Esau*, thou repentest too late, and findest no fauour though thou seek it with teares [g] Make no long tarying to turne vnto the Lord put it not of from day to day: for sodenly shal his wrath come, and in the time of vengeance he shall destroy [h] thee. The axe is laid to the roote of the tree, and euery tree that bringeth not forth good frute, shalbe hewen downe, & cast into the [i] fire. Repent [k] therefore presently, & bring foorth frutes worthy of repentance: [l]

confirme

r *Gen.* 4. 11
s *Gen.* 7, 20
t *Gen.* 19. 24
v *Num* 16. 1
x *Num.* 14. 45
y *Iere.* 4. 7.
z 2 *Kinges* 25. 9
a *Num.* 3 4 *Leuit* 10. 2.
b *Acts* 5. 5
c *Acts.* 12. 23
d *Iosephus de bello Iu. lib.* 1. *cap.* 12 & 3
e *Ro.* 15. 4.
f *Rom.* 2 4. 5
g *Gal.* 5. 9. 10.
h *Heb.* 12. 17.
i *Sira.* 5. 7.
k *Luc.* 3. 9.
l *Isa.* 1. 18. *Ierem.* 1. 22. *Ezech.* 18 31 *Zach.* 1. 2. *Malac.* 3. 7
m *Mat.* 3. 8

confirme thine election, [i] and finish thy saluation with feare & trembling. [k] The daye of the Lorde is at hande. [l] Let vs therefore be sober and watch, [m] continuing in prayer, that wee may be made worthy to escape so great a vengeance: [n] that when the Lorde himselfe shall descend from heauen with a shoute, & with the voice of the Archangell, and with the trumpet of God, and the dead in him shall [o] arise) that wee may be caught in the cloudes, to meete the Lord in the aire, euer to cõtinue with him. To whome with the Father, and the holy Ghost, three persons, one onely wise, euerlasting, immortall, and inuisible God, be honor & glory, for euer and euer.

Luc.3.8.
i 2.Pet.1.10
k Phi.2.12.
l 1.Pet.4.7.
2.Pet.3.10.
m 1.Pet.4.7
Mat.25.13.
Luc.21.36.
n 1.Tbe.4.16 4.17.
o 2.Tim.2.17.

Farewell in him that we hope to behold in the aire, to our exceeding great comfort.

W. P.

The Glasse of vaine glory.

Hovv profitable this Glasse is to the faithfull beholders *thereof.*

Cap. 1,

O that they were wise, vnderstoode this, and woulde prouide prudently for the latter end.[a]. [a] *Deut.* 23 29

FOrasmuch as we are trauelers [b] on the high way [c] of this transitory [d] life & our daies [e] passe away like a shadow [f], we had great need [g] cōtinually [h] to recount that, that the frailty [i]

[b] *Hebr.* 11 13 1. *Cro.* 29. 15 [c] *Pro.* 14. 12 *Prou.* 1[illegible]. 25 [d] *Iob.* 7. 2 [e] *Psal.* 144. 4. [f] *Iob.* 8 9. [g] 2. *Thes.* 3. 7. [h] 1. *Thes.* 5. 6. 2. *Thes.* 3. 13. [i] *Iob.* 8 9

k. Iſa. 31. and weakneſſe[k] of our nature
3 l vrgeth vs ſo often to forget
k. Rom. 7. 19 m whereof almightie God (fa-
l Rom. 8 3 uouring our preferment [n]) hath by his holy ſeruant Mo-
m. 2 Cron. 24. 22 ſes aduertized vs in theſe few
n. Ezechiel. 33 wordes following [o]. *O that they were wiſe &c.* whereby we
11 may eaſelye ſee and perceiue
Malach. 3 18 what he requires at our hãds
o. Deu. 32 29 p and how we may ſhunne and auoide the daunger of death[q]
p. Mich. 6. 8 if wee obſerue this heauenly
q. Prou. 14 27 aduiſement [r] that he himſelfe (in mercy) wiſheth vs to fol-
1. Peter. 3 22. lowe, ſaying, *O that they were wiſe &c.* O profitable [ſ] happy
r. Sirach. 7. 17 t and heauenly counſell, that
Sira. 18. 23 may ſerue the faithfull [v] as a
Sirach. 18 24 Glaſſe of vaine-glory[u] a ſafe-
ſ. Gal. 6. 9. gard againſt ſin [x] & a perfect

t. Num. 23. 10 v Iſa. 46. 8 Io. 10. 28. u Sirach. 7. 36. 2. Cor. 4. 18. x 2. Pet. 1. 10.

pathway

pathway to life euerlastinge faithfullye [y] deliuered vnto them by the same wordes: *O that they were wise. &c.* O holsome lesson of our sweete Sauiour [z] wher-hence we receiue instruction to wisdome, [a] a caueat to continency [b], a precept to Prouidence [c], a rule of righteousnes [d], a remorse of Conscience [e], and an atchieuement vnto heauenly graces [f] thorow Iesus Christ our Lorde [g]. And therefore he saith. *O that they were wise &c.* O the wonderful goodnes of our creatour, the infinite loue [i] of our redeemer [k], and the exceeding comfort [l] of our sweet sanctifier [m], we wicked [n], negligent [o], & vnprofitable seruants [p] that by our owne demerits [q] haue

[y] *Hebr* 12 14
[z] *Zach* 9. 9.
[a] *Luc* 16.8
[b] 2. *Samu.* 13 12
[c] *Sirach.* 7 36.
[d] 2 *Tim.* 2. 22.
Gal. 6. 16.
Phil. 3. 16.
[e] *Rom.* 2. 15
[f] *Tit.* 2. 11.
[g] *Luc.* 1. 17
[h] *Psal.* 72. 1
[i] *Rom.* 5. 19
[k] 1, *Io.* 4. 9.
[l] *Iohn.* 15. 26
[m] *Act.* 16.
[n] *Psal.* 81. 12. [o] *Roma.* 3. 12. [p] *Luc.* 17. 10.

rather deserued death than
[r] Rom. 11. 32 life[r], (behold) are now inui-
ted to saluation by God him
[s] Deut. 32 19 selfe[s] that pardoneth our in-
[t] Mich. 7. 18 iquities[t] and woorketh in vs
al in all[t], who then (vnlesse he
[u] Phillip. 2 13 were a meere reprobate[v] gi-
[v] Rom. 9. 21 uen vp to vile affections[u] past
[u] Rom. 1 26 feeling, to worke wickednesse
[x] Ephesi. 4 19 with greedinesse[x]) hearinge
[y] Psal. 96 11 these most louing wishes of
[z] Psa 122 1 1 Ch. 29 9 our good God, and well wey-
[a] Psal. 8. 6. &c. ing the same, would not most
vehemently reioice inwardly[y]
and be more gladde than his
tongue were able any way to
expresse[z] the same, to see what
[b] Isa. 1. 9. great care[a] and singular re-
[c] Gen. 17. 1 [d] Reuel. 19 16 gard[b], the Almightie God[c],
King of the heauens[d] Lord of
[e] Psal. 104 4 Angelles[e] and creatour of all
thinges[f] hath to vs ward that
[f] Reuel. 4. are conceiued in sinne, borne

ni

in iniquitie[g], poore[h], wretched, and miserable sinners[k], hauing our conuersation according to the course of the world in the lust of our flesh enimies to God, and by nature the children of wrath & disobedience[l]. And therefore ought we likewise to haue a speciall care, that aboue all things[m] we obey his will diligently[n], imbrace it duetifully[o], and to the very vttermost of our powers fulfill the same effectually[p], otherwise, if wee do not so[q], there remaineth an euerlasting woe, and miserie vnto vs[r] pronounced by the Apostle saying, *We are of al men most miserable[s] &c.* In vaine truly and to to purpose[s] do we enbusie our selues to obey

[g] Psal. 51 5. [h] 2 Cor. 8. 9. [i] Psal 22. 6. [k] Tit. 2. 3. [l] Epheſi 2. 3. [m] Luc. 10 27. [n] Deut. 6 5. Leu 19. 18. [o] Isa. 6. 8. Mar. 1. 18. [p] Ephe. 5 8. [q] Io. 2 3. Hebr. 10 7. [r] Deu. 28 58. Leuit. 26 14. Lament. 2 17. Malac. 2 2. Baruc. 1. 20. [s] 1. Cor 15 19. [s] Col. 2 22.

t Isa. 1. 11. the Lord[t] in any thing, vnlesse
v 1 Pet. 4. 8 that first vnfainedly [v] we hate
1 Tim. 1. 5 those thinges (from the bot-
u Psal. 139 21. tome of our hartes[u]) that wee
x Reuel. 2. 2. 6. knowe to bee lothsome and
y Reu 2. 26 hatefull vnto him[x] and con-
z Psal 119. 47 trariwise hartely hold[y], & tru-
a Hebr. 13 21. ly embrace[z] such things as we
perceiue to be both pleasant
and acceptable in his sight[a],
wherefore hartely & humbly
b Mat. 6 9 is our heauenly father[b] to be
c 1 Thes. 4, 17. continually[c] called vpon of vs
in the name of his beloued
d Luc 3 22 sonne Christ Iesus[d], that hee
would vouchsafe to worke in
c Psal. 1. 19 14 our harts[e] a liking of his wil
f Phil. 2. 13 and a lothing of wickednesse
g Eph. 5. 12 stil reching his helping hand
h Mat 14. 31. to vs (in his mighte) to per-
i Phi. 3 21 forme that, that (in mercy [i])
k Psal. 86. 4 he exhorteth vs vnto, saying,
O that they were wise &c[k].

Chap. 2.

The necessitie of this Glasse by the example of *Sampson, Dauid, and Solomon.*

WEigh (welbeloued) this lesson that thou readest: for the due cõsideration hereof, is ẏ pulling down of pride[a], the extinguishing of enuie[b], the medicine of malice[c], the flight of fleshlye lust[d], the gall of vaine-glory[e], an entrance into discipline[f], a hauen vnto holinesse[g], and the neere way[h] (though narrow[i]) that leadeth to life euerlasting[k], purchased vnto vs by Christ our righteousnes[l] and therefore he saieth.

[a] *Isa.* 48. 7
[b] *Prou.* 14 30
[c] 1 *Pet.* 2. 1
[d] *Col.* 3. 5.
[e] *Eccl.* 11. 8
[f] *Eccle.* 12. 1
[g] *Sira.* 7. 36
[h] *Wis.* 5. 7
[i] *Math* 7. 13. 1 *Pet.* 1. 4. [k] *Ro.* 6. 23. [l] *Ier.* 23 6.

O that they wer wise &c. but alas, too too few attain to perfect wisdome, and true vnderstanding in deede[m]: before whose eies the knowledge of their frailtie[n], the corruption of their nature[o], the remembrance of their sins[p], the meditation of their death[q] or the careful consideration of their owne danger[r], is still in freshe memorie[s]. Howe profitable then is this Glasse of vaine-glory, that leadeth thee directly[s] to perfecte wisdome, and true holinesse, without the which no man shall see God[t]: for assure thy self, that if thou faithfully, and often vewest thy selfe herein thou shalt become stronger then Sampson[v], warier then Dauid[u], and wiser than Solomon[x], for they

[m] *Isa* 1. 3.
[n] *Gen.* 6. 5
[o] *Iob* 15. 16
Iere. 17 9
Rom. 3. 4
[p] *Psa* 5 3
[q] *Sirach.* 7. 36
Sira. 41. 2.
[r] *Ia.* 1. 14.
[s] *Eccl.* 12. 1 &c
Deu. 32. 29
[t] *Hebr.* 12 14.
[v] *Iudg.* 14 8
[u] 1 *Samuel* 3. 32.
Psal. 119. 9. &c.
[x] 1 *King* 3 1.

they neglecting to beholde themſelues in this Glaſſe of vaine-glory, ranne headlong into their filthy and carnall deſires[y] without caſting of Perrils, or doubt of any future inconuenience[z], but became patterns of folly to all the worlde[a], whereby wee learne this much, that if ſuch men, endued with ſo great wiſdome and courage, ſuſtained ſo great a foile[b], wee ought with al indeuour warily to walke[c], beeyng of our ſelues ſo weake[d] and ſo ignoraunt[e], for the fall of theſe three notable Champions is left written, and recorded for our learning[f] not to that end and purpoſe, that it ſhould be vnto any an occaſion of ſinne

[y] Iud. 6 8.
Iud. 14. 7.
2 Sam 11 4
1 Kin. 11. 12
1 Kin. 3.4
[z] 1 Theſ. 5 3
[a] Deut. 3. 21.
[b] Iudg. 16 30
2 Samu 15 14.
1 Kin. 11. 14
[c] Rom. 13 13
[d] Rom 3 3.
[e] 1 Pet. 2, 11.
1. Pet 5 8
[f] 2 Tim. 3. 16. 2 Timothy 3. 17.

to

to commit the like folly[g]: but a mirror rather thereby to be more wary and vigilant, and to take the better heede by other mens harmes [h] that we truſt not too much (as they did) to our owne ſtrength[i], or preſume too farre in our owne wiſdomes[k], but that we be alwaies fearefull, [l] alwaies watchfull[m], alwaies ſober[n], and neuer forgetfull of our owne mortalitie[o], for they that negligently and looſely regard theſe thinges, are in truth and deed, neither wiſe[p], nor any way conſideratiue[q], but thruſt themſelues as brut beaſtes (in whom there is no vnderſtanding[r])headlong into their owne vtter ruine and deſtruction[f]. Therefore God himſelfe(to the end that wee ſhould

g Pſal. 78. 10
Ezec. 20. 18
Act. 7. 51.
h 1 Cor. 10 1. &c.
i Epheſ. 6. 11
k Rom 12. 3, 16
l Phi. 2 12
He. 12. 23
Iud. 23.
m Luc. 12 37
1 Pet. 5. 8.
n 1 Pet. 4. 7
o. Ecc. 12. 1
p Ier. 5. 21
q Pſal 92. 6
Pſal. 94. 8
r Pſal. 49. 20
Prou. 4. 19

ſhoulde not bee careleſſe and drouſie[s], but rather that our mindes ſhould be alwaies vigilant and carefull for the attaining of true wiſedome[t]) willeth our welfare[v] and waineth vs to warineſſe by theſe words that follow, *O that they were wiſe*. Wherefore it is our part likewiſe carefully to conſider the ſame[u] and with the inwarde eie of Reaſon, not ſleightly, but ſeriouſly[x] viewe this mirrour of miſery, and weigh well the waight of ſo holeſome an admonition[y]: for euen as frankenſenſe yeeldeth no ſmel, vnles it be in the fire orderly broiled: ſo ſauoreth no part of Scripture, vnles it be firſt in the hart of mã duely digeſted.[z]

[s] *Leuit.* 20 4
Ioſua. 18. 3
[t] *Pro.* 8 33.
[v] *Ezec.* 33 11.
[u] *Pſ.* 143 5; *Pro.* 22. 20
[x] *Pſ.* 78: 2 *Pro.* 22. 19
Pro. 2. 1. 2 3 4
[y] *Pro.* 2 11
[z] *Luc.* 9. 44. *Luc.* 8. 12. *Hebr.* 4. 2

A

The Glasse of vaine-glory.

Chap. 3.

A viewe of mans miserie, *and short continuance.*

O that they were wise, vnderstod this, and would prudently prouide for their latter ende.

BEhold, beloued in the Lorde, three thinges deliuered vnto vs hereby: to wit, *knowledge*[a], *vnderstanding*[b], and *prouidence*[c], whereby it is apparant, that God would haue vs to knowe, to vnderstand and to prouide for our departure: but first to knowe what? this our life to be blith[d] dangerous[e] and short[f], stuffed with miseries[g], subiect to vanitie[h], defiled with sinne[i], corrupt with desire[k], and euer

[a] *Dan.* 1. 17
[b] *Psal.* 119 34
Hos. 14. 10
[c] *Eccle* 9. 12.
1 *Per.* 4 7
[d] *Iob.* 14 5
Ps. 103. 15
[e] *Iam.* 1. 14
[f] *Psal.* 90. 9. 10
[g] *Iob.* 7. 1.
[h] *Psa.* 114 4
[i] *Ro.* 5, 12.
[k] *Rom.* 7. 7

uer sliding towards an [l] end: for there is no defense against the graue [m]. That the more slippery, vncertaine, and miserable this life appeareth: it might the rather be contemned for the loue and longing, that we ought to haue vnto that life that neuer shall haue ending [n].

Likewise, God wisheth vs well to vnderstand, what our owne estate: that, as naked we came oute of our mothers wombe, so naked we must returne againe [o]: for as earth we are, to earth eft soones we are to be conuerted [p].

With nakednes and weeping, we beganne our enterlude [q]: with paine and vexation, are our partes continued [r], and now with griefe, and sorrow

[l] *Iob.* 8.9
[m] *Sira* 41 4
[n] *Phil.* 1. 23
Col. 3, 1. 2, *Luc.* 18 13
[o] *Iob* 1.21 *Eccle* 5 14 *Wisd.* 7.6.
[p] *Gen.* 3. 19.
[q] *Wis.* 7.3 *Eccles.* 14
[r] *Sira* 40. 1. &c.

t Gen. 37. 35 sorow, must we take our fare well [f].
s Gen. 3. 16. So is our beginning lamen-
s Ecc. 9. 3. table [s], our continuance wret-
t Sira. 41. 1 &c. ched [t], & our departure grie-
u Psal. 23. 4 uous: for the only remem-
x 1 Chron. 29. 15. brance of death, is both grie-
Heb 13 13 uous: and bitter to a man that
y Heb. 12. 1 liueth at rest, in his possessi-
z Iob. 7. 1. ons, and hath prosperitie in al
a 1 Timot. 6. 7. his affaires: yet is it the ordi-
Reu. 3. 17 nance and decree of the Lord
b Psa. 188. 15. ouer all flesh [v].
c Iob 1 21. Wherefore vnderstand thy
Reue. 3. 17 selfe, during thy small abode
d Ro. 8. 37 in this vale of misery [u], to be
e Psa. 38 3 here a soiourner, and no citti-
f Isa. 51. 21. zen [x] a waifaring man [y] in con-
Iob. 14. 1. tinuall warrefare [z], needie [a]
g Psal. 9. 6. poore [b], beggerly [c] weake [d],
Iob. 8. 9. sickly [e], and miserable [f], and
Coll. 3. 15. of no continuance [g] Then art
thou happie, if thou well vn-
derstand

derstande thine estate aright, by this heauenly aduisement, and engraue it in his heart, euer to continue, obseruing also this rule of righteousnesse (that followeth) faithfully.

Viue Deo gratus, toti mundo tumulatus.
Crimine mundatus semper transire paratus.

Liue vnto God a thankfull Wight
But to the world dye[h].
Clense the from sinne and vaine delights[i].
Euer readie hence to flye[k].

[h] Rom. 6.4
[i] 1 Pet. 4. 2
Iob. 8.11.
Rom. 6,12.
[k] Luc. 12. 35 36 37 38 39 40

O blessed is that man, whose heart stil watcheth in this cõtemplation[l], carefully considering[m] howe to bee wise indeede, how to vnderstande aright, and prudently to prouide against the day of wrath[n]. Wherefore praye with the Prophet, and say: *Lord, let mee know*

[l] Psa. 119. 9 10 15
[m] Psa 119 53
[n] Rom. 2.5

o Ps. 39. 5. know my ende, and the number of
p Exod. 19 my daies, that I may be certified
12. how long I haue to liue o O pro-
Io. 21. 21 fitable praier: O heauenly
Col. 5. 1. harmony, and requeſt moſte
1 Tim. 1. 4 requiſite: for hereby the holy
Hebr 9, 5. Prophet craueth not curiou-
q Dan. 4. 31 ſly p to know the ſecret times
r Rom. 16, 27. and ſeaſons, that our heauen-
1 Timot. 1 17. ly father euerlaſting q and on-
s Mat. 24. 36. ly wiſe, r hath reſerued to his
Marc, 13 owne proper knowledge s,
31. but that he might perfectly
Acts. 1. 7. perceaue, and knowe as he
s Chron. 29. 15 ſhould, his owne eſtate and
t Iob. 7. 1 condition, viz: himſelfe to be
v Ge. 3. 13 here a meere ſtraunger t, a
u Psal. 119 54. geſt t, a traueler in this his ſo-
x 2 Samu. 14. 14. rowfull baniſhment v: & pain
y Iob, 8. 9. full pilgremage u a man
Psal 39. 6 weake, wretched x, and of no
Iob. 14. 1. continuance y O then that man
Psa. 114 4 would knew, What his ſinnes

and

and wickednes committed, how hurtfull they be: as the Prophet Hierem witnesseth, saying: *Know how euill and how hurtfull it is for thee to forsake the Lord thy God.*[z] Euill in offence, and hurtfull in punishment. *O that man would vnderstand.* What? his estate howe vaine it is, as recordeth the Preacher, saying: *Vanitie of vanities and all is but vanitie*[a]. And againe, *O that man would prouide,* What? prouide (*I* say) with Ioseph, for the barennes to come[b], and for the dayes wherein thou shalt say. *I haue no pleasure in them*[c], following the wisemans rule, that saith: *In all thy works whatsoeuer thou doest, remember the ende, and thou shalt neuer do amisse*[d]. Certainly, if thou diddest wel consider the

[z] Ierem. 2. 19.
[a] Eccle. 1 1
[b] Gen. 41. 48.
[c] Eccle. 12. 1
[d] Sira. 7. 36

e Psa.144. the vncertainetie of thy life[e],
4 and how farre thou art from
Isa.31. 3. faithfull repentance[f] & true
Isa. 40.47 christianitie [g] indeed, for all
1 Pet.1 24 thy glorious shewe [h], thou
Iob. 8. 9. wouldest happily endeuour
f Roman. 2 thy selfe, to watch in thy ward
45 [i], prudentlye prouiding for
2.Cor. 4.4 thy ende & finall departure[k],
Act 11. 18 yea possibly forget thy pōps,
g Ioh. 13. thy pleasures, thy vanities, thy
14, 15. fleshly lusts [l], & filthy desire [l],
Ephe.5, 2. in consideration of the immi-
1, Ioh 3 16 nent perrill, and dreadful dā-
1. Ioh. 2, 6. ger that houereth ouer thy
h Mat. 21. heade[m], to cut a sunder thy vi
19 tall breath[n], and to pay the
Marc. 11. interest of sinne, with the re-
12. ward of 'death[o]. Wherefore
13. be wise: for he proueth him-
i Mat. 24. self wise in deed, that so thin-
44
k Sira. 14
14.
Isa. 47.7.
l Rom. 12.

Ro 13.14. 1.Pet,2.11. Coloss,3.2.1 Io,2.15. [m] Reuela, 18,7. 1 Thesa. 5,3. [n] Luc,12,19. [o], Rom.6.20.

keth

keth of punishment afore it commeth, that he may auoyd the danger thereof, whensoeuer it falleth [p].

Chap.4.

[p] Eccl. 11. 8

To remember the ende and to prouide for the same.

Eccl, 12, 1. 2 3

THerfore, saist thou, I yeelde, & woulde willingly rely vpon the sounde aduise of the almightie, to the end I might both know, vnderstād, yea, and likewise prouide for my departure, if I knew howe to attaine therevnto. Then heare the graue and pithye counsell of the wise man that saith, *In all thy workes remember the ende. &c*[q], for the onely remembrance of thy ende is a bridle

[q] Sira. 7, 36

[r] Sira. 41, bridle[r] and a collar[s], for the
[s] Isa. 38,12 wilde & vntamed flesh of man
2 Kin 20 1 as followeth fitly in this latine
2 Chro. 32. rithme:
24.

Non melius poterit caro luxuriosa domari
Quam bene (qualis erit post mortem) premeditari.

Thus, englished:

[a] Rom, 7 18 No better mean to tame the flesh[a],
Gal. 5.17. that wanton[t] is, and bolde[v],
[t] 2 Cor. 12 7. Than wel to weigh what it shal be[u]
once dead, and laid in molde.[x]
[v] Gal. 4.29
[u] Io. 11.39
[x] Ge. 3, 29

1 King. 21 27 And if thou haste such con-
Ionas 3. 6. tinual meditations, thou shalt
Sira. 10.9. be the happiest amongest a
Iob. 34. 15 thousand[y], yea, all generati-
Heb. 9.13. ons shall call thee blessed[z].
Leu 16 14 A meditation is a dotation,
[y] Sira. 14. or endowment of the godly
21 minde[a] but the minde is ne-
[z] Luc. 1. uer better endowed than wh
42. it is furnished with the treasure
[a] Wisd. 5.8 9.10. Psal. 119.9.15.97.98. Sira. 14,2

Iohn

of prouidence[b].

Wereade that Argus [c] had his head enuironed with 100. watching eies: signifiyng thus much vnto vs, he was euerye way endued with great wisedome and singular discretion Therefore, if a paganne and a heathen man (by the poets report) so excelled in the atchiuement of wisdome and prudence: How much the rather ought a Christian man to bee well furnished with prouidēce and circumspection[d]. Be thou therefore an other Argus, nay more warie then he, more wily then he, more watchfull & more circumspect thā he, that thou maiest learne to be wise to vnderstand and finally, to prouide for thy ende and last departure.

[b] Prou. 3 22.23. Prou. 6,6 7 8

[c] Ouid. li. 1 metamor.

[d] Iuc. 12. 35. 36. 37. 38.

[e] Sirac. 7. 16, 17. Psal. 42.2 Phil. 3. 7. Phil. 3. 8. Gen. 47. 9. Psal. 39. 5 Gen. 3. 16. Gen 3. 17. 2. Tim. 3. 1, &c 2. Cor. 11. 23. &c.

Chap. 5.

Chap. 5.

Hovv fearful is the hour of death, and how profitable is the remembrance thereof.

AND if you aske what is that final end that thou so carefully arte to consider? I aunswere: it is that dreadfull and gastly houre [a], wherein thy wretched carcasse sheadeth forth his seelie and sorrowfull soule with feare and trembling [b], Beleue mee (beloued) thou oughtest rather to regard and esteeme this 'gifte of Prouidence against that daye vengeance [c], than to gaine the soueraintie of all the world [d], wher-

[a] Psal. 55. 4.5
[b] Psal 35. 17. Ps. 18. 45
[c] Pro. 11 4 Ezech. 7. 19 Zeph. 1, 18 Sira 5, 1, 8
[d] Luc., 9. 25.

Wherefore I woulde haue thee ſo to knowe and vnderſtād things preſent, that thou finally be not careleſſe for the things that ſhall followe[e], but remember the daies of darkneſſe[k]: feare the Lorde[g]: coueit heauenly things[h]: deſpiſe the world[i] caſt of the workes of darkneſſe[k]: put on the armour of lighte[l], taking no thought to fulfill the luſt of the fleſh[m], but remember thy end and finall diſſolution[n], when as none of thy friendes nor of thy kinſfolkes ſhall appeare to ſuccour or aſſiſt thee with ſhield and ſpeare[o]: nay, as the Prophet Ieremie ſaith: *Then ſhall there not be one to comfort thee, of all thyne acquaintance*[p], then is there no helpe to be looked for at mans hands,

[e] Sira, 14. 12. &c.
1 Io 2, 15. &c.
2 King, 20 1
[f] Eccl, 11 8
[g] Pro, 3, 7.
[h] 2, Cor, 5. 23, &c.
Coloſſ. 3. 1
[i] 2 Cor, 5. 6
Rom, 12:2 &
[k] Rom. 13, 12.
[l] Ro, 13 13
[m] Rom, 13 14.
[n] Pro. 3, 7.
[o] Pſal. 22. 11.
Pſ. 49. 7. 8
[h] Lament. 1, 2

q Ier. 17. 5 handes q, thy refuge muſt be
r Hoſſ. 13. 4 in God only, through the me-
Actſ. 4. 12 ditation of his Sonne Ieſus
Epheſ, 2 5. Chriſt our Lord r.
f Io. 5. 23. Now conſider what ho-
t Deu 30. 16 nor f, what loue s, and what
t Heb. 12. 28. reuerence t, thou oweſte to
v 1 Pet. 3. 10. him, by whoſe onlye meanes
thy ſinnefull ſoule, after the
departure, is to enioy eternall
ſaluation v, Then I ſay, heare
3 Pet. 3. 12 him, obey his voice u, which
u Ier. 26. 4 is his chiefeſt honor x, and ne-
1 Kin 9. 4. uer let that dreadfull y, and
1 Ioh. 4. 6. diſmole z, houre, ſlippe out of
x 1 Sam. 15. 22. thy minde: but (before thy
Eccl. 4. 17. miſerable ſpirit reſigne ouer
y Mat. 24. 30 his borrowed manſion) be-
z Ioel. 2. 2. thinke with thy ſelfe, what
a Math. 7. 13 thou art, and whether thou
Luc. 13 24 goeſt a? The remembraunce
b 2. Cor. 2. 5 hereof, wil brede in thy heart
c 2. Cor. 7 8 &c. ſorowe b: ſorowe, remorſe c:
remorſe,

remorſe, repentaunce[d]: repen-
taunce, humilitie[e]: humilitie,
godlie affection[f], and Ioue to
Godward, wholly reſting in
the ankar of hope[g], vnder the
protection of his fauourable
goodnes[h], and free[i] mercie,
through a baſhfull conſidera-
tion of thine owne weakneſſe
& miſery[k]. And here (gentle
Reader) aſſure thy ſelfe, that
nothing in all the world can
enforce[l] a man ſooner to liue
ſoberly, righteouſly, and god-
ly, in this preſent life[m], then
the due conſideration of his
owne infirmities[n], the certain
knowledge of his mortalitie[o]
and the often and continuall
remembrance of his death, &
diſſolution and laſt gaſpe, whē
as a man becommeth none[p],

[d] 2 Cor. 7. 10
[e] 2 Cor 7. 8. 10
[f] Pſ. 18. 1.
[g] He 6. 9. Rom. 5, 4. 1 Pet, 5. 7,
[h] Pſ 21. 1.
[i] Act. 4. 12 Act 15. 11
[k] Pſa, 17. 5. Iob 10. &c
[l] Wiſ 5. 7 Wiſ, 5 8 9 Sira. 7, 36.
[m] Tit 2, 12
[n] Ro. 7. 18
[o] Pſa. 89. 49.
[p] Ro. 6. 21. Hebr. 9. 27 2 Pet, 1 14 Sira 10 12 Sirach. 14 12 21. Prou. 11. 4 Wiſd 5. 15

Iob 10, 20. &c. Pſa, 39. 4. Eccl. 7. 19.

for when once he waxeth sick, and stil by sicknes sickly groweth [q], then doth a wretched man dispaire [r], hauing onely his paine & griefe in remembrance [s]. And his guiltie conscience to accuse him [t], neither willing nor able to call for mercie [u], his heart doeth quake, his head amazed out of frame, his sẽses vanish quite away, his strength decayes, his carefull breast doeth pant, his countenance pale, his fauour bleake, his eares deaf, his nose both sniuely and sharpe, his tongue is furred with filth and fleame, and fayleth quite, his mouth vnseemly driueling is, his bodie dieth and rottes at length [v], his flesh consumes, his beautie stincks, his stately shape of late so faire, so fine, so gallant,

[q] Iam. 5. 14
[r] Gen. 4. 13
[s] Mat. 27. 4
[t] Iob. 17. 1.
[u] Ro. 2. 15
[t] 1. Cor. 2. 14
[v] Eccle. 12. 2 3 4 5 6 7, &c.

gallant, & so delicate returnes by natures lore to ashes small, and then in steade and place thereof do filthy wormes succeede [u].

Next after man doe wormes succeede,
then stinke in his degree [y]:
So euerie man to no man must
returne [z], by Gods decree [a].

Beholde a spectacle bothe strange and dreadfull [b], and assure thy selfe, that there is neither skill, nor meanes of Art, nor any kinde of learning that can be more auailable, to quaile the pride of man [c], cõuince his malice, confounde his lust, or abate this worldly pompe, and vain-glorious vanitie, than the often remembraunce of his dissolution,

[u] *Iob* 7.5 10.9 13,28. 14,10 &c.
[x] *Iob.* 7.5 19,26
[y] *Eccl.* 19, 17
[z] *Sira.* 38, 22
[a] *Heb.* 9,27
[b] *Sira.* 40. 1,2,3 4,5 6,7,8,9
[c] *Sir.* 10,9. 14, 12 13,19,21 *Wisd.* 5,8, 9, 0, 11 12.13

O therefore, *that they were wiſe &c*. for in all the world there is nothing ſo yrkeſome, nothing ſo lothſome and ſo vile as the carcas [d] of a deade man whoſe ſent is ſo tedious, that it may not lodge & continue in a houſe 3 daies for ſtink, ſo intolerable but muſt needs be caſt out of doores as dunge [e], and deepely buried in mould for corrupting [f] of the aire. Then bluſh for ſhame [g], thou proud peacocke that art but wormes meate [h], and ſhortly ſhalt become ſtinking carrion [i].

[d] *Iohn.* 11. 39 *Iob.* 19. 17 *Eſai* 34 3. 14. 19. *Iere.* 8. 2. *Ezech.* 39. 16 [e] *Zeph.* 1. 17 *Iere.* 22. 19 [f] *Io.* 11. 39. [g] *Pſal.* 31. 19 20 [h] *Iob.* 7. 5. [i] *Eſay.* 40. 11. 47. 7. *Ierem.* 13. 9. *Wiſedom* 5. 13.

Chap. 6.

A vievve of mans vanitie, and the remedie thereof.

NOw let verie shame it self procure the proude hautie & vnhaple sinner to blushe[a]. though minded with ambition[b], inflamed with wrath[c] polluted with impatience[d], & houen vp with knowledge[e], who liketh better of Aristotles philosophie[f], than of the testimonie of all the appostles, and of the workes of Plato, than of the word of God[g], whom no learning edifieth, no knowledge delighteth, no stile fancieth,

[a] Psal. 83. 18 Pro. 16. 5. 21 29 Habac. 2. 5
[b] Iam. 3. 1.
[c] Pr. 26. 21
[d] 1 Cor. 10 10
[e] 1. Cor. 8. 1
[f] Col. 2. 8. 1. Tim. 6. 20
[g] Ier. 44. 5 Heb. 12. 25 1. Cor. 1. 18 22 Act. 17. 18 1 Cor. 1. 22 2. 13 14 Act. 24. 1. 1. Tim. 6. 20

otherwise thã grammatically grounded, logically framed, & rhethoritically painted out in
h Iob.11 16 colors h. Thou art very vnwise
20 and vtterly deceiued if thou seest not, that they, that haue plesure in such things & therin cõsume their dayes, cõceiue sin, & at lẽgth hatch their own
i Iac.3.15 destruction i: for, such as their
1 Cor.1.17 studie is, such knowledge they
Rom 1.22. get k, in steede of fruite they
1 Cor.2,6. reape leaues l, and winde in
1 Cor.1.19 steede of wisedom m, for their
Rom.1,21 words become winde n, they
Iac.4,16. beate the aire with babbling
2 Pet.1.16 they speake with ful mouthes
k Ecc.1.13 and vaunt of their vanities o
l Mat. 21. as the Psalmist saith, *They reel*
19 *too and fro, & stagger like a drunken man: and are at their wits*
m Eccl 10. *end* p. A drunken mã knoweth
14 not what he doth, or whith
n Iob. 16.3
o Iam. 4.
16
2 Pet.2.13
p Psa. 107.
27

he goeth, for that he knoweth
[q] not himselfe. So foolish bab-
blers by meanes of such study
tyre thēselues [r], in deuouring
vp vanities, & gathering of sē-
tēces, & flowers (as they terme
thē) togither, but to whatend?
They are vtterly ignorant [s]:
neither do they pore wretches
regard to what perplexiti they
driue their soules vnto, there-
by [s], for if they had weyed in
equal ballance the shortnesse
of their liues [t], the detriment
of time euil bestowed [v] there-
vpon, and how they are at the
dreadful daie of iudgement to
yeeld an account, not onely of
their dead workes, but also of
euery idle worde that procee-
deth out of their mouthes [u]:
I am sure they would bee aba-
shed foorthwith, and happily

[q] *Gen.* 19 32 *Prou.* 20.1 *Pro.* 31. 45 1 *Sam.* 25. 36
[r] *Ecc.* 1, 13 14
[s] *Eccl.* 12. 12, 13 *Matth.* 15 14 *Luc.* 6. 39
[s] 1 *Cor.* 8. 1
[t] *Ps* 39. 5. *Wisd.* 5. 10 11, 12, 12
[v] *Ephes.* 5 16, 15 *Col.* 4. 5
[u] *Mat.* 12. 36. 37

touched with som godly mo-
x 2 Cor. 12. 6 7 8.9 10. 11 tion [x], to crosse-saile, and bid
the vain Sciences of the world
y Ier 3. 12. adew [y], to chaunge the studie
z Ro. 2. 8. of vanitie [z], for the studie of
a Ephe. 4. 25 vertue [a] & vtterly to remoue
b Psa. 1. 1. from the chaire of folly [b]. to
c Ibid. 2. the seate of Wisdome [c] from
d Act. 19. 19 the schole of curiositie [d], to
e Mat. 11. 25 the yoke of humilitie [e], from
f 1. Cor. 6. 18 the haunt of fleshly lust [f], to
g Ibid. 7. 1. Gal. 5. 23. the high way of chastitie [g],
h Act. 15. 26 from the sect of fornication [h],
i Iam. 1. 27 to the rocke of religion [i],
k Ro. 12. 2. Col. 3. 2. Pro 4. 13. which is from the housholde
l Ps. 2. 12. 2. Cor. 2. 6. of worldly conuersation, to
m Sir. 41. 1 the hall of heauenlye disci-
pline [k] as the kingly Prophet
recordeth saying: *Take hold of discipline least the Lord be angry and you perishe out of the waye* [l].
O how hard & how bitter [m] a
sentence is this to them, that
in

in time laie not holde vppon true discipline[n], for they are sore threatned to perish as the Lord likewise witnesseth by Moses saying: *Euery soule that humbleth not himselfe this daye, shall perish from amõg the people*[o]. These words are wel to be noted (*Euerie soule* (saith he) *that humbleth not himselfe*) by discipline[p], amendment of manners[q], repentance[r] and sorrow of heart[s], with clearing of his conscience[s], addinge, *This day*, that is, euen at this present instance of time: for hee that in this life taketh no time of repentance, after this life shall find no place of pardon[t]. Wherefore quake thou sinner, thou proud Peacocke, thou stinking carion, on whõ yet aliue, the vile and loath-

[n] *Wisd.* 7. 14 *Pro.*15. 5
[o] *Leu.*23. 29
[p] *He.*10. 7 *Luc.*5.5.
[q] *Ro.*6.4.
[r] *Mat.*3.2.
[s] *2.Cor.*7. 10 [s] *Heb.*10. 22 *1.Pet.*3.16 *Io.*1.20.
[t] *Luc.*16. 25

some wormes that proceede
[v] Act. 12.22,23,24 out of thy corruptible carcase
[u] Psa. 75.4 doe daily gnawe and feede [v],
Rom. 11. 18 abhorre thy hautinesse [u], a-
Iam. 4. 16. uoide thy vanities [x], leaue off
[x] Eccl. 1. 1. thy lustes [y], and apprehende
1. Sam. 12. 21 discipline [z], least thou also
1 King. 16. 26 come to naught, and perishe
[y] Ro. 13. 14 out of the waie [a]. Beholde in
[z] 1 Tim. 4. 13 this Glasse what thou art [b], &
what shall become of thee [c],
[a] Iob. 20. 6 whose conception is menstru-
Nu. 15. 28 ous and filthie superfluitie of
[b] Psa. 103. 14 nature [d], that is, whose begin-
[c] Ps. 89. 49 ning is dirt [e], & ende rotten-
[d] Wisd. 7. 2 nesse [f], *O that thou wouldest be*
[e] Iob. 20. 7 *wise, &c.* Weigh wretch with
[f] Iob. 17. 1. 14 thy selfe thine owne estate [g]:
[g] Ro. 7. 24. causes thou hast of infinit sor-
Iob. 14. 1. rowes & griefs intollerable [h],
7, 1. yet wilt thou not lament [i],
[h] Luc. 13. 28 but still reioycest in thine owne
Reu. 14. 10 [i] Isa. 22. 12. &c.

destru

deſtruction[k], cõmitting wickedneſſe euen with greedineſſe[l], curious of other mens liues, but carleſſe of thine owne[m], yet couetous & greedye of the worlde, that careth not for thee[n]. Then learne to be wiſe,& care not for it: but inquire for thy country where thy happineſſe conſiſteth[o].

[k] *Iſa.22.13*
[l] *Epheſ.4.19*
[m] *Luc.21.34*
[n] *Ier.6.13.* *1.Tim.6.10* *Io.16.33.* *Gal.6.14.*
[o] *Colo.3.2.* *Heb.13.14*

What others do
Looke not vnto
Thy ſelfe,do not forget,
Let world be
More vile to thee
Than thou art vnto it[p].

[p] *Io.14.17.* *1.Io.2.15.*

Wherefore conſider wel the wretched calamitie of thine own miſerable eſtate,& grone with the kingly Prophet Dauid,ſaying: *Behold, I wil confeſſe my wickedneſſe, and be ſorie for my ſinnes*[q]: And againe, *I am ſet*

[q] *Pſa.37.17 18*

in

in the plague, and my wickednesse
[r] *Ps.* 51.3. *euer in my sighte* [r], Crie oute
Ps. 38.4.5. with the Apostle, and saie: *O*
wretched man that I am, who shal
deliuer mee from the bodie of this
[s] *Ro* 7. 24. *death* [s], This same sentence
of the holy Apostle craueth a
wise and a circumspecte rea-
[s] *Wis.* 7.23 der [s]: for as yet he was in
the flesh when he termed his
body deade: for as much as
hee that is wise, vieweth his
death present, and nowe hee
[t] *Mat.* 16. 24 accompteth himselfe as deade
2. *Cor.* 4. 10 because hee knoweth, that he
1. *Pet.* 4. 2. must needes die. [t]
Wisd. 5. 13
2. *Sam.* 14. 14.

Chap. 7.

The miserable estate of a damned soule.

Heb. 9. 27. [a] *Luc.* 16. 22

Consider [a] then that
dreadfull and ter-
rible houre where-
of we haue hereto-
fore

fore mentioned, when thy ſinfull ſoule, O ſinner taketh his flight and laſt farewell out of this worlde [b]: how readie appeare thoſe wicked miniſters of Sathan [c], thoſe curſed caitifs [d], thoſe vglie monſters [e], thoſe damned ſpirites [f] thoſe houling helhounds [g], and roaring lions [h], prepared for their pray, that is, to deuoure thy wretched, miſerable, and ſinfull ſoule [i]. Then then, I ſaie, in ſight appeare moſte grieſly viſions [k], moſt horrible torments [l], gaſtly confuſions [m], irkeſome and fearefull darkeneſſe [n], a heape of vnſpeakable miſeries [o], a troubleſome turmoile [p], chilling feare [q], terror [r], anguiſhe [s], quaking,

[b] Luc.12. 20
[c] Iſai.47.7. Reu.12.9
[d] Ge.3.14.
[e] Iſa.27. 29 Iob.40.20
[f] Re.12.3.4 Mat.25. 41
[g] Luc.13.27 Pſal.22. 16
[h] Reu.22.15 1 Pet.5.8 Pſa.35.17
[i] Reu.12.4 1 Pet.5.8.
[k] Iſa.13.9 Iſa.66.24.
[l] Reu.18.7
[m] Pſa.132. 19
[n] Iob.15. 22
[o] Pſa.104.
[p] Prouerbs 1.27.
[q] Ieremie 17.18.
[r] Iob.15. 21.
[s] Rom.2.9.

for-

sorrowe [s], sighes [t], grepinge griefes [v], and gnawing of conscience [u], horrible sighes [x], & a fearefull mansion [y], a place of weeping, wailing. and gnashing of teeth [z] where worms do stinge [a], where goests doe groane for griefe [b], and howelings heard [c], with voices loud that say. Wo, wo, to vs we Adams [d] broode. Nowe when as thy wretched, nay most miserable and vnhappy soule [e], shal heare and se, these things so strange [f]. so horrible and so gastlye [g], yea a thousande times more lamentable and wofull than any tongue can tell [h], heart can conceiue [i], or penne can painte it out [k], what and how great horrour,

[s] 1 The. 5. 3 [t] Isa. 63, 6, [v] Re. 18 18 [u] Ro. 2. 15. [x] Heb. 10 27 [y] Psa 21. 9 Isa. 5. 14. [z] Mat 24. 51, [a] Marc. 9. 44. 46 48. [b] Is 65. 14 [c] Isa. 51, 8 Isa 16. 7. [d] Isa 3, 10. Reu 18 13 16, 19. [e] Ro 2, 9, Isa. 47, 11. Ps. 140 11 [f] Lament 4 12

Psal. 11. 7 [g] Isai 13. 9. [h] Reu. 14. 11. Zach. 14. 12 [i] Reu 21. 8. [k] 1 Cor. 2. 9. Isa. 64. 4.

and

and amazednes ſhall inuiron, compaſſe, and altogither poſſeſſe the ſame: it can by no meanes be worthely expreſſed [l]. Then (I ſay) what profiteth thee thy vaũt of skill [m]? thy pompe? thy vanitie? thy magnificence? thy worldlye wealth? promotions and dignities [n]? or what auaileth thy luſt? thy fare ſo daintie? thy drinke ſo pleaſant? thy garments ſo gay? thy pantofles ſo high? thy hiew ſo freſh? thy gorge ſo ful? thy ſurfeitinges? thy drunkenneſſe [o] thy houſes braue? thy lordſhips wide, and wealth ſo much [p]? Can any of theſe, or all the ſame redeem [q], thy ſeelie ſoule (O man) from the gaping iawes of that infer-

[l] Pſ. 18. 4: 5. Pſ. 22. 14. 15. 16. Pſal. 55. 4
[m] Iob. 6. 3. 4. Ma. 26. 38 27. 46. Wiſd. 5. 6. 7 8. 9 10. 11 12. 13 14. 15
[n] Iob. 8 9. Pſa. 143. 4 Pro. 12 5 11. 7 Iam. 1. 10.
[o] Luc 16. 15. 19, 20. 21. 22. 23. 25.
[p] Eccle. 2. 1. 2. 3, 4, 5, 6. 7, 8, 9, 10, 11.
[q] Luc. 12. 16 17. 18 19. 20 21. Pſa. 49. 6, 7, 3, 6, 10, 11.

nall

nall monster [r], or from the griping claws of that old dragon [f], the olde enimie [s], of mankind. Thou therfore that wallowest in sinne, [t], and arte druncke with too much loue of the worlde [v], that regardest dame daliance [u], more than thy darelinge [x], thy goodes [y] rather then godlinesse [z], the rearing of thy cattle [a], rather than the reading of the Scriptures [b], beholde this *Glasse of vaine-glorye*, that herein thou maiest learne to know thy self to vnderstand aright and in al thy workes to remember thy end [c]: viewe hereby thy selfe a perfect patterne of al imperfections [d], weigh what thou arte [e], whence thou camest [f] whether thou wilt [g], What

[r] Ps. 5. 14. [f] Psa. 104. 26 Psa. 57. 4. [s] Mat. 13. 39 [t] Ephe. 4. 19 2. Pe. 2. 22 [v] Mat. 6. 24 [u] Ro. 3 13 [x] Ps. 35. 17 [y] Mat. 19. 22 [z] Mat. 19. 23 [a] Sir. 7. 22. Deu. 23. 4. [b] Acts. 17. 11 1. Tim. 4. 13 [c] 1. Pet. 9. 10 Isa. 47 7. Wisd. 7. 36

[d] Ro. 2. 19. &c. [e] Ps. 22. 6. [f] Ge. 3. 19. [g] Pro. 5. 14.

waie

waie ſo dangerous? what paſ-
ſage ſo perrilous? what clou-
ches ſo horrible thy ſimple,
nay ſinfull ſoule, is to paſſe
by [h], O fooliſh [i] ſinner, who
hath be witched thee, that ei-
ther canſt not, or wilte not
thinke and conſider hereof [k].
Therefore pride prickes thee
forwarde [l], rage rauiſheth
thee [m], mallice moleſts [n], en-
uie woundeth [o], ſluggiſhneſſe
ſlaieth thee, [p] & couetouſneſſe
at length catcheth thee ſlilie
in the ſnare of that ſuttle ſer-
pent [q], which thou canſt not
eſchew [r]. Thou doſt not fore-
ſee the iminent daungers that
hang ouer thy head, and are
readie prepared for thee a-
gainſt the day of vengeance [ſ],
but art become ſlouthfull [s] &

[h] *Iob.* 18. 14
[i] *Pſ.* 49. 14. *Pſa.* 63. 9. 10
[k] *Iſa.* 24. 18. [i] *Gal.* 3. 1.
[k] *Deu.* 32. 29
[l] *Hab.* 2. 5.
[m] *Pro.* 26. 12. &c.
[n] *Ephe.* 4. 31
[o] *Iob.* 5. 2.
[p] *Pro.* 21. 25
[q] *Tim.* 6. 9. 10
[r] *Iam.* 5. 3. 6
[ſ] 1. *Pet.* 4. 7
1 *The.* 5. 3 *Rom.* 2. 5.
Iſa. 47. 11. [s] *Heb.* 12. 12.

diſobe-

[t] Hebr.4. 11. disobedient [t], outragious [v], and lazye to all good works [u] which thou performeſt as negligently [x]. And why: Because thou haſt no minde of that that followeth [y], nor carest for that that commeth after [z]. If that venemous serpent that old dragon the diuell and Sathanas [a] preſumed to aſſault [b], and tempt our Sauiour [c] God [d] and man [e], that pure and immaculate [f], lambe of God [g], and King of glory, oughteſt thou not that art but fleſh and bloud [h], sinfull [i], and weake [k], with feare and trembling [l], to conſider how horribly he both dare [m] & wil [n] aſſault thy ſoule that is altogither infected, ſcar-

[v] Pro.6.13. [u] Pr.1,24. Pro.24 30. [x] Mat. 26. 45. [y] Isa 47.7 [z] Reu, 2.5. [a] Reu. 14. 10. Reu.12.9. [b] Matth. 4 1 [c] Matth. 1. 21. [d] Io. 1.1. [e] Ro. 1. 3. Ioh. 1 14. [f] 1 Pet .9. 19. Io.1 29. [g] Psal. 24. 10 [h] Mat.16. 17. Cal.1. 16. [i] Rom,7.14, [k] Mat.26.41. [l] Ps.76.8 [m] Ephe.2.2 [n] 1 Timo.3.16. 1 Cor.15 .50.

lat

lat red [o], with ſin and iniquitie vaſſall and bond [h] to him, euen that forger of deceite [q], woorker of iniquitie, [r], and deadly enimie of mans ſaluation [f]. Howe canſt thou abide the gaſtlie ſight of that cankeres countenance [s], the ſtinking ſcente of his belching breath, and liering lookes, fowle flaming foorth with fire and brimſtone. Aſſure thy ſelfe, that the only feare [t] of that helliſh monſter [v] exceedeth all kind of torments that may be deuiſd in all the world wherevpon the Prophet ſuppriſed with exceeding feare & trembling, poureth foorth his earneſt praiers to the al mighty to be deliuered there from ſaying: *Heare my voice, O God, in my prayer, preſerue my ſoule from*

[o] Rom. 7. 17
[p] Iſai. 1. 18.
[2] Tim 2. 26.
[q] 2 Cor. 11. 3.
[r] 2 Theſ. 2. 9.
[f] Mat. 13. 25
[s] Iob. 41. 9 10. 11 12.
Iſa. 27 1.
Reu. 12. 3.
[t] Pſa. 55. 56
Ier. 17. 18.
Heb 1, 27.
Iſa, 13. 9.
Iſa. 5, 14.
Pſal. 11, 7.
[u] Reu 12 3
Iob. 41. 10 &
Iſa. 5, 14
Reu 20. 2

u Pſal. 64. *from the feare of the enimie* u: he
1 ſaith not, from the power, but
x Pſal. 22. 12 from the feare, and why? To
13 ſhew how great x, howe feare-
14 ful, & how intollerable is the
15 only thought and feare of
16. the enimie. Alas (beloued) if
Pſa. 133. 4 ſuch, and ſo great be the feare
Pſal. 22. and trembling of the ſinfull
20 ſoule y, and guiltie conſci-
21 ence z, with imagination and
y Iſay. 1. 5. 6 viewe of Sathan, what horror,
z Iſa. 66. what paine, what griefe a what
24 confuſion b inſueth his conti-
Hebr. 10. 27 nuall company c, and felow-
Rom. 2. 15. ſhip d.

a Iſa. 3. 10. Iſa. 65. 14. b Pſa. 132. 19. c Reuel. 14. 11. d Math, 25. 14.

Chap. 8.

Chap. 8.

The foliſhnes of man that regardeth not the iudgementes of God againſt ſinners.

HOwe fonde and fooliſh[a] are the heires of Adam [b] vaine [c] are the children of men[d], and liars [e], *He that loueth wickedneſſe* (ſaith the Prophet) *hateth his owne ſoule*, wherevnto the wiſeman agreeth ſaying: *The vngodly and his vngodlineſſe, are both alike hatefull vnto God*[f], and likewiſe to good men, as Dauid ſayth: *Do I not hate them that hate thee, yea I hate them with a perfect hatred, as though they were mine enimies*, [g], And

[a] Pſa. 14. 1
[b] Pſa. 92. 6.
[c] Pſa. 94. 8.
[b] 1. Cor. 15 22
[c] Pſa. 39. 8
[d] Pſ. 62. 9
[e] Pſ. 11. 7
[f] Wiſd. 14. 9
[g] Pſa. 139 21

And againe: The ſpirite of God painteth out the indignation of almightie God againſt ſinners, ſaying: *The higheſt hateth ſinners, and ſhall reward vengeaunce vnto the vngodly* [h]: Why then doeſt not thou beholde and ſee ſo horrible ſo hainous, and ſo [r]extreame a puniſhment [i]? Why abateſt thou not thy Pride, why quencheſt thou not thy Couetouſneſſe [k]? Why leaueſt thou not thy luſt [l], and amend thy manners [m]? Why obeyeſt thou not the wholeſome precepte and commaundement of thy God [n]? why arte not thou wiſe [o]? why vnderſtandeſt thou not [p]? why doeſt not [q] thou prouide for thy departure [r]? Therefore almighty

h Eccl. 12 7
Iſa 47, 11.
i Hoſ. 13, 8
Iſai. 2, 22.
k Pro. 23. 4
Luc. 12, 15
Heb. 13. 5.
l 1 Cor. 10. 6
m Iſa. 31. 6
Hoſ. 14. 2,
n 1. Ioh. 2. 3
Iohn. 4. 6.
1 Kings 1. 9. 4. 5
o Rom. 16. 19
p Hoſ. 14. 10.
q Iam. 4.. 13 14
Sira, 9, 12.
1 Pet. 4. 5.

tie God ſo terribly threate-
neth and menaceth thee [r], for thy ſinnes and iniqui-
tie [s], ſaying: *I will alſo laugh at your deſtruction, and mocke when the thing that you feare ſhall come vppon you, euen when the thing that you be afraide of falleth in ſodainelye like a ſtorme, and your miſery like a tempeſt, yea when trouble and heauineſſe commeth vppon you* [t]. O howe fearefull is this ſeuere threatening of the Almightye [u]. O that the reader here woulde well aduiſe himſelfe [x] be wiſe indeede, and in his heart ponder thorowly [y], howe hainous, and intollerable this iudgement and condemnation is [z]. And if hee well regarde the ſame, he woulde no doubt take better

[r] Reue 14. 10
[s] Reu. 12. 8
2 Theſſ. 1. 6,8.
[t] Prou. 1, 26.
Prou. 10. 25.
[u] 1 Theſ. 5.3.
Iſai. 47.11
[x] Pro. 19. 20.
Pro. 27.9.
Pro. 12 15
[y] Iob. 28, 28.
Coll. 1, 28.
Pſal. 130 3

ter heede vnto his waies and
[z] Ephes. 5. 15. steps [z]. But if perhaps thou
Colo. 4. 5. saiest, that gibing, laughing, &
mocking doeth not well be-
[a] Exo. 15. 12. seeme [a] the almightie, neither
will his most reuerent [b], ho-
Isa. 40. 22 lie [c], and perfect [d] nature [e]
[b] Psal. 89. 8. admit any such imperfections
[c] Leui. 11. 44 and ironicall passions of the
minde [f]. How then is it that
Psal. 145. 18 God speaketh vnto sinners af-
[d] Mash. 5. 48 ter this sort, *I will laugh at your*
destruction [g]. Consider well
[e] 2 Pet. 1. 4 the demaund, and marke well
[f] Psal. 102. 28 the true answere hereof, *I will*
Malac. 3. 6 *laugh at your destruction*, that
Num. 23. 19 is, whē your end that you de-
serued commeth vppon you,
[g] Prou. 1. 26 will iudge you worthie to be
[h] Luc. 16. 25 laughed at to scorne [h]. *And*
when sodaine destruction commeth
vpon you I will mock, that is, whi
[i] Sira. 41. 1 the bitternesse [i] of euerlasting
death

death shall nippe you. I will condemne you as worthie euerlastingly to bee mocked [k]. Then marke well thy iudgement [l], O sinner, and be sorrowful [m], and astonied thereat [n]: but the cause why thou dost it not, is, thy negligent reading of the Scriptures [o], which are faithfull, and giue wisedome to the simple [p]. Thou therefore hast no care at all to amende the life that thou leadest [q], lewd and wicked, in word and deede, as followeth [r]:

Quick to thy meat,
With stomacke great [s]
to church thou art as slow [t]:
To drinke all day [v],
But not to praie [w],
thou canst intend I know [x].

[k] *Luc.* 12. 20. 16. 25
[l] *Pro.* 11. 2. *Ps.* 104 26 *Sira.* 22. *Heb.* 9. 27.
[m] *Isa.* 46. 8 *Ioh.* 3. 8.
[n] *Iere.* 4. 44.
[o] *Mat.* 22. 29 *Mark* 12. 24 2. *Pet.* 1. 9.
[p] *Ps.* 19. 7.
[q] *Hagg.* 2. 18 2. *Cor.* 12. 21
[r] *Ezec.* 36. 31 *Ro.* 13. 13.
[s] 1. *Sam.* 2. 14. *Iam.* 5. 5 [t] *Heb.* 7. 12. *Hebr.* 12. 12.
[v] *Isa.* 5. 11. [w] *Exod.* 17. 12. [x] *Gen.* 6. 5.

The Glasse of vaine-glorie.

From Sermons [x] rest,
To tables prest [y]
therewith thou art [z] in vre
To prate alwaies [a]
But not to praise,
thy God thou canst indure [b]
Thou yeeldest thy minde,
To wrath vnkind [c]
vngodlinesse to store [d]:
And enuy fell
Thou louest well [e]
the poore thou hatest the more [f]
In others eye.
A mote to spie
but not a beame in thyne [g]
To reprehend
And not amend
thy selfe, a sory [h] signe.
Thy selfe to praise,
At all assaies [i],
and others to disgrace: [k]
Is not to loue [l]
But malice moue, [m]
and discipline deface [n].
To vice a friend [o]
and most an end
thou art a mortall foe:

x Psa. 50. 28 Iere. 3. 25, y 2 Ti. 4.4 z Tit. 1, 14. a Pro. 25, 28. b Esa. 1. 2, 3 Luc. 17. 18 c Iob 36. 18. Pro. 26. 21 d Pro. 1. 17 Pro 13. 25 e Ro. 1. 29 Gal. 5. 21. f Eze. 4. 1. 8. 4. Iob. 24. 4. g Mat. 7. 3 h Rom. 2. 21 22 23. i Pro. 27, 2 k Pro. 4, 24 Rom. 1-30. 2. Cor. 12. 20 l Iob. 4 8 20. 21. m 1 Pet 2, 1. n Pro 4. 13, Pro. 5. 12. o Iohn. 18. 40. Act. 3. 14.

To

To vertues lore[p]
Alas therefore
thou causest all thy woe[q]

These thinges are they that blinde the[r] sight of the wise [s]and seuer them from God: [s]these thinges I say peruert a Christian[t], whereby he becommeth an Antychrist[v], for he may well be termed an Antichrist that is not a true Christian[u], whiche no man can be, that is in life and conuersation contrary to Christ[x]. Alas for pittie, an vnwise man doth not vnderstand this, neither doth a foole consider[y] it, and therefore the Prophet sayeth, *As well the ignorant as the fooliſh ſhall periſh*[z]. I but what diuersitie is betwixt the ignorant and the fooliſh? An ignorant or vnwise man is he

[p] *Iam.* 4. 4
[1] *Ioh.* 2. 15
[q] *Isa.* 59. 2
Ierem. 25.
Hos. 13. 9.
[r] *Mat* 14. 14.
Luke. 6 24
[v] 2 *Cor.* 4. 4.
[s] *Ro.* 1. 22.
[s] *Ier.* 5. 25.
Isa. 59. 2.
[t] *Sirach.* 10. 13.
[y] 1. *Ioh,* 4. 3
[u] 1 *Io.* 20. 22.
1 *Iohn* 4. 3.
2 *The.* 2. 4
1 *Ioh.* 2. 19
[y] *Psa.* 92. 6.
[z] *Psal.* 49. 10

[a] Eph.4 18. that is without wisedome or
1 Cor, 15. knowledge [a] : euery foole is
34. vnwise [b], but euery one that
Luc.18 34 is vnwise is not straight waies
Act.17 23 a starke foole [c]. Wilte thou
[b] Ier.4.12. knowe who is ignoraunt and
[c] Ps.94.8. who is fooliſh [d] ? I aunswere
Psa. 92. 6. that he is ignorāt that know-
[d] Psal, 141 eth not himselfe to bee a Pil-
Mat. 15,14 grime [e] banniſhed from the
[e] Chr. 29. wayes of Paradise [f] or that
15. doth not know himselfe to be
Heb.11.13 a meere straunger [g] in this
[f] Gen.3. 2. his painefull pilgremage. But
Luc 10 30 he is a foole that though hee
[g] Eph 2. do knowe these thinges, yet
12. 19. still imbraceth [i] these wicked
[h] Mi.2. 10 and worldly delights [k] there-
Heb 13.14 of, as though it were his pro-
Syra.4.1 2 per mansion, and continuing
3 .4. Citie [l] : and neuer intendeth
5. 6. to forgoe the miseryes and
7
2. Cor.5. 6
[i] 1 Tim.6.
17. 18.
Eccl.10.14
[k] Ia.5.1.5.
Luc.12 20 [l] Col.3.1.

vanities

[v] 2 The. 14,1. 19, Ro.7

vanities of the ſame [m], which he cloketh vnder the name & title of paſtimes [n] & pleſures [o], beeing in deede but meere vanities [p] & the verie extremitie of folly [q], conſidering that the end of al mortall ioy is mourning and ſorrowe [r]. Likewiſe hee is ignoraunt [ſ] that knoweth [s] or beleeueth [t] not the puniſhment of the wicked to bee eternall [v], and the ioye of the righteous euerlaſting [u]. But hee is a foole [x] that although hee doe knowe and beleeue [y] it: yet to auoyde eternall death [z], and to attaine vnto life euerlaſtinge, doeth not call for grace [a], to repent him of his ſinnes paſt,

Heb.13.13 14
[m] Luc.12. 19
Rom.8.28.
1 Cor.7.31
Iam.4.4.
[n] Wiſ.2.6.
[o] 7 8 9
[p] Ecc.2.1.
[q] Luc.12. 20
1 Ioh.2.15
Ioh.15.19.
Ioh.16.20.
Pro.15.21
[r] Prou.14, 13
[ſ] Act. 17. 23.
1 Cor.2.8.
[s] Io.8.27.
[t] Luc.18. 34

[v] 2 The.1,8 Math.25,41. [u] Reuel.21,4. [x] Pſal. 14,1. [y] Ro.1,21, [z] Iud.7, 1 Th.5.3. [a] Wiſ.12. 19, Ro.7,25.

& hereafter to shew mercy to do iustice, & to walke with his God [b] by whose iust iudgemēt *both the ignorant & the foolish perish alike.*[c] Wherefore let vs so beholde our selues in this Glasse of vaine-glory, that vpon the viewe of our owne estate therein: we may knowe our selues to be but miserable [d] and of no continuance, and vnderstand our sins & wickednes against God to be infinite [l] & to cry for vengeance against vs according to our desert [f] that at length feelinge our own imperfections & the weight of our sinne [g], maye prouide aforehand in this acceptable time [h] of our visitation [i] both by faithfull repentance to auoide eternal death and destruction [k], which God hath

[b] Mich. 6. 8,
[c] Psal. 49. 10.
Wisd. 6. 26
Gal. 6. 3.
[d] Psa. 9. 20
Psal. 39. 6.
[e] Isai. 59 2.
[f] Gen. 4. 10.
Gen 18. 20
[g] Psa. 38. 6
Rom. 7. 24
Gal 3. 22.
Rom. 10. 4
Gal. 3. 24.
[h] Gal 6. 10.
[i] Math. 19. 44.
[k] Luc. 3. 7.
Math. 3, 7.

hath ordained for the wicked and reprobate [l] children of vnbeleefe [m], who dandled in the lappe of follye [n], neuer feare the fall of future incō-ueniēce [o], til being ſerued with the Writ of preſent penāce, they find little leiſureto repēt [p] And how alſo we maye faithfully and effectually lay hold of our ſaluation [q] by faythvnfayned [r] that worketh through loue [ſ] whereby wee attaine to that immortall kingdome [s] which God hath ordained for his elect before the foundation of the worlde was layde [t] Through the merites [v] of our Lorde and ſauiour Ieſu Chriſt to whom with the father and the holy gh oſt be all honour, and glory for e uer and euer [u]. *Amen*.

[l] *Sira.* 40. 9 10.
[m] *Eph.* 2 2
[n] *Ecc.* 10. 1 4.
[o] *Wiſd.* 5 4. *Iud.* 18 27.
[p] *Mat.* 25. 12
Luc 12.19
Luc 12.46
[q] *Eph.* 2.8.
[r] 1 *Tim.* 1. 5
[ſ] *Gal.* 5. 6.
[s] *Iam.* 2. 26
[s] *Dan.* 3. 10.
[t] *Mat.* 25. 34.
[v] 1. *Timot.* 1 9.
1 *Pet.* 1. 3.
Gal. 3. 19.
1 *Pet.* 1. 19
Reu. 5.9.
[u] *Tim.* 1 17

This is the iudgement of all fleſh:
Thou ſhalt dye the death.
Heb. 9. 27.

Death is the hyre of ſinne: behold,
The wicked haue no reſt,
But vnto them that loue the Lord,
It turneth to the beſt.

The complaint of a sorrowfull Soule, that loathing *his earthly tabernacle, and bewailing* the miseryes of this life, desireth to be dissolued & to be with *Christ out of* S. *Augustines* Prayers the xx chapter therof, faithfully *translated into English verse, by* W. P.

LEt me depart in peace[a],
O Lord, I dayly grone
And loath this life I[b] lead
O help that I were gon
In mischiefes manifolde,
my Pilgrims[c] part I play:
Oh then that I dissolued were,
to liue with Christ for aye[d].

O miserable life[e]
and transitorie[f] plaine:
Vncertaine[g] fully fraught
with sorrowes griefe and paine,
O life poluted oft[h]
that doth my deedes display:

[a] *Luc.2.29*
[b] *Iob 3,20*
[c] *Psa 39, 1 21*
Heb.11.13
[d] *Phi.1 23*
[e] *Iob,14. 1. 7 1.*
[f] *Psa.39.6,*
[g] *Psa.39.6,*
[h] *Gen.6.5.*

Oh then that I dissolued were,
to liue with Christ for ay.

This life is Queene of pride [i]
that errors [k] foule doth breede,
A wretched state that is,
no life, but death [l] in deede,
We yeeld to Natures [m] want
and sundry wayes decay
Oh then that I dissolued were
to liue with Christ for ay.

Is this a life (trow ye)
wherein, we plunge [n] in payn:
Puft vp [o] with euery ioy,
and snibde [p] with greefe agayne
With foggie ayre infect [q]
and parcht with heat of day:
Oh then that I dissolued were
to liue with Christ for aye.

With feeding fat we grow
with fasting long as leane:
With myrth we mounting are, [r]
with sadnesse drouping [s] cleane,
With care consumed quite [s],
our weakenesse [t] hath no staye:
Oh then that I dissolued were,
to liue with Christ for aye.

[i] Esa 47.7
[k] 2 The. 2. 11
[l] Gal. 2. 19
[m] 2 Sam. 14 Heb 9. 27.
[n] Ecc. 4. 3.
[o] Deut. 22 15
[p] Iob 3. 3
[q] 1 Reg. 8. 37.
[r] Mat. 20. 12. Amos 4. 1 Ier. 5. 28 Mat. 6, 16. Isai. 53. 5
[s] Eccl. 2. 2
[s] Sirac. 30 21. 22
[t] 23 24
[v] Psal. 69. 1 2 3

As

As wealth doth prick in pride [v]
so want doth cause dismay [u]:
Youth [x] bolt vpright we see,
and crooking age decay.
With sickenesse sore we breake [y]
with sorrow soone away,
Oh then that I dissolued were,
to liue with Christ for ay.

When raging death doth sweepe [z]
and quench our pleasures vaine [a]
It makes an end of all at once,
and lets no whit remaine:
That past, it had not bene
a man may surely say [b]:
Oh then that I dissolued were,
to liue with Christ for ay.

This vitall [c] death of ours,
and mortall [d] life with woe [e]
Replete (O cursed case)
and yet a greefe to show,
How many snarde [f] in sinne
shee lureth to her pray [g]:
Oh then that I dissolued were,
to liue with Christ for aye.

And though the blindest man [h],
may soone espie this geare:

[v] Deu 6.12
[u] Iaco.1
[x] Pro..0. 6
[y] Ps.37.2. Iob.30. 15.16 ibid.23.
[z] Luc. 12 20
[a] Iob 7 11 1
Psal.37.38
[b] Iob.20,6
Ps 37.36
[c] 2 Sa. 141 142
[d] Reu.2.2
[e] Iob.14.1
[f] 2 Tim.4. 10
Ephes.2. 3.
1 Ioh.2.15
1 Tim.6.9.
[g] Prou.14 27
[h] Ezech.7 19.
Mich.6.1

Yet

[i] Reu. 17. Yet with her golden cup[i],
2 which she in hand doth beare
3 She makes a meny drinke,
4 their folly [k] bewray [l],
[k] 1 Cor. 1. Oh then that I dissolued were
17 18 to liue with Christ for ay.
[l] Mat 6.24
Luc 16 13 O rare and happie men,
[m] Ioh. 15. that doe dispise her draught,[m],
18,19.20 Her pleasures vaine eschew,
[n] Tit.9. 9. and shun her snares vncaught,
6.7. Least they by her deceaude,
[o] Iuc.5. 1. deceaue themselues [o] Isay:
Eccl. 5. 9. Oh then that I dissolued were,
to liue with Christ for aye,

The Translator to the Reader.

WHere Nouissima, *or the last things (mentioned, as well in Deut. as by the Sonne of* Syrach*) are in number foure, to wit,* Death, Iudgement, the Paines of Hell, and the Ioyes of heauen: *and hauing nowe out of S.* Augustine, *sufficiently intreated of* Death, Iudgement, *and* Hell, *I thought it necessary to deliuer likewise (out of the same Author) vnto the repentant Reader, some tast of the ioyes Cœlestial, to inflame his mind with an earnest desire, and a longing after his heauenly inheritance, and continuing Countrey, the Citie of the great King, that supernal* Ierusalem,

and

and mother of vs all, whereby the fleshly desire of carnall men (which is corrupt frō their youth vpward) and the loue of the world (which is a loathing of God) might happily be quenched in comparison of that infinit ioy and glorie that shall be reuealed vnto vs, the rather for that euery thing naturally coueteth his complement and chiefest happinesse, which the Philosophers call Summum bonum, and is no where to be either had or hoped for, but in that heauenly habitation the fulnesse of our ioye purchased by Christ, promised by Scripture: and contained in this song of Sion which I haue here translated (out of S. Augustines booke of Prayers, Chap. 24. into English meeter, quoted and confirmed by the testimonie of the word (though in deede it be of it selfe nothing els but

but an abridgement of ſundry places of ſcripture, curiouſly collected, and cunningly couched) togither for that purpoſe, as the learned Reader may eaſily perceaue: wherefore, I haue as neare as I could poſſibly, followed the verie wordes of mine Authour, contrarie to the minde of the Poet that ſayeth:

Nec verbum verbo curabis reddere fidus interpres.

though I coulde not attaine to his perfection and grauitie, notwithſtanding my hope is, that my will may ſupply my vant therein, with the godly Reader, that liketh the ſence of the minde better than the ſound of the eare. And therefore ſimply ſingeth this Pſalme of Sion in this his wofull captiuitie and baniſhment as followeth.

O mo-

O Mother deare Hierusalem [a]
Iehouas throne [b] on hie,
O sacred Citie [c], Queene [d] &
of Christ eternally. (wife [e],
My hart [f] doth long to see thy face,
my soule doth still desire [g]
Thy glorious [h] beautie to behold
my mind is set on fire [i].
O comely Queene [k] in glorie clad [l],
in honour [m] and degree [n]:
Al faire [o] thou art exceeding bright [p]
no spot [q] there is in thee.
O piereleſſe dame and daughter faire
of loue [r], without annoy
Triumph, for in thy beautie braue,
the king doth greatly ioy [s].
Thy port, thy shape, thy starely grace [s],
thy fauour faire in deede:
Thy pleasant hew and countinance,
all others doth exceede [t].
What is thy welbeloued mate
thou faireſt [v] of thy kind?
My loue is white and ruddie both [u],
of thousands chiefe assignd.
For as the pleasant Appletree [x]
amid the Foreſt greene
Surmounts the reſt so fares my loue

[a] *Gal.4.26* [b] *Chro.9.6* *Reu.20.11* [c] *Eph.2.19* [d] *Pſ.43.11* [e] *Eph.5.32* *Apoc.9.7* [f] *Pſ.16.11* *Pſ.67.1.* [g] 42.1. [h] 26.8 73.28 [i] *Pſa.84.2* [k] *Cant.1.4* [l] *Reue.12.* 1 [m] *Pſa.45.* 11.15 [n] *Soph.3.* 20 [o] *Cant.4.7* [p] *Eſa.60.* 1.2.3 [q] *Eph.3.27* [r] *Pſ.45.15* *Pſal.45.* 11 [s] *Can.4.1.* 2.3.4.5.12.13.14.15. [t] *Pſal.45.2.* [v] *Cant* 3.6. [u] *Ibid.*10.11.12.13. [x] *Cant.2.3.*

the

the ſonnes of men betweene.
His ſhadow me doth couer quite
where vnder I do ſit:
His fruite is ſweete and pleaſant both
my mouth deſireth it,
My welbeloued mate did put,
his hand within my doore [y]:
Therfore in him my Lord [z] & life [a],
my ioy [b] encreaſeth more.
I ſought him in my bed my ioy [c],
alas for loue I die [d]:
I ſought him oft and now behold,
I found him preſently [e].
Now will I hold him faſt in deede
till he bring me vnto
My mothers houſe and chambers faire
I will not let him go.
For there his dugs [f] abundantly
I hope to ſucke, and there
I ſhall be ſure to rid my ſelfe
from hunger [g], thirſt, and feare,
O then thriſe happie ſhould my ſtate
in happineſſe remaine:
If I might once thy glorious Seate [h],
and princely place [i] attaine.
And view thy gallant gates [k] thy wals [l]
thy ſtreates and dwellings [m] wide,
Thy noble troup of Citizens,
and mightie king [n] beſide.
Of ſtones full precious are thy towres,
thy

[y] *Can.* 5. 4. 5.
[z] 1. *Tim.* 3. 15
[a] *Ph.* 1. 21.
[b] *Can.* 5. 4.
[c] *Can.* 3.
[d] *Can.* 5. 8.
[e] *Can.* 3. 4.
[f] *Reuel.* 7. 15. 16.
[g] *Eſa.* 49. 10
[h] *Pſ.* 26. 8. 27. 4
[i] .84. 4 *Reue.* 21. 4
1. *Cor.* 2. 9. *Eſai* 64. 4.
[k] *Re.* 21. 25
[l] 21. 18
[m] *Io* 14. 2.
[n] 1 *Cor.* 13. 12 *Reue.* 22. 4 21. 19 20.

o 21 thy gates of Pearles [o] are tolde
p 19.1.3. There is that Alleluia [p] ſung
q 21,18 in ſtreates of beaten gold [q],
r Reu.21. Thoſe ſtately buildings [r] manifold
verſ.12. on ſquared ſtones do riſe [r]:
ſ 16. VVith Saphyrs [s] deckt, & lofty frames
s 14. encloſed Caſtlewiſe.
t verſ.27. Into the gates ſhall none approche
Phil.4.3 but honeſt pure and cleane [t],
Re.3 5.20. No ſpot, no filth, no loathſom thing,
12. ſhall enter in (I meane)
v Ga.4.26. O mother deare Ieruſalem [v]
u Pſ.122.1 the comfort [u] of vs all,
x Can.4.10 How ſwete thou art and dilicate [x]
11 no thing ſhall thee befall [y].
12 That here on earth we ſuffer oft,
y Eſ.35.10 poore wretches that beholde
60.20 This world in ſorrow ſouſt, and maſſe
z Re.7.24. of miſchiefes manifolde [z],
Phil.1.23. In thee Ieruſalem I ſaye,
a Reu.21. no darkeneſſe dare appeare [a],
23 No night, no ſhade, no winter foule,
24 no time doth alter there,
25. No candle there, no moone to ſhine,
22.5 no glittering ſtarre to lighte,
Eſa.60.1 But Chriſt of righteouſneſſe the king
2 for euer ſhineth bright [b],
3 The lambe vnſpotted [c] white & pure,
5 to thee may ſtand in liew:

19.20. Reu.22.3. [b] 45. [c] Reu.21.23.

of

Of light ſo great: thy glorie is
this heauenly King to view [d]
He is the king of kings [e] beſet
amidſt his Seruants [f] right,
And they his happie houſhold all
do ſerue him day and night [g].
there, there the quiers of Angels [h] ſing
there the ſupernall ſort:
Of Citizens (that hence are rid
from dangers deepe) do ſport [i],
There be the prudent Prophets all,
Thappoſtles ſix and ſix [k],
The glorious martirs on a row [l]
and Confeſſors betwixt.
There doth the crew of righteous men
and matrons all conſiſt:
Yong men & maids that here on earth
their pleaſures [m] did reſiſt,
The ſheepe & lambs that hardly ſcapte
the ſnares of death and hell [n]
Triumph in ioy euerlaſtingly
whereof no tongue can tell [o],
And though the glorie of ech one
doth differ in degree [p],
Yet is the ioy of all alike,
and common: (as wee ſee [q])
Where loue and charitie [r] do raigne
and Chriſt is all in all [ſ]

[d] *Reu.22.* 4
[e] 1.5
17,14
19.16
[f] 1.13
[g] 4.10.11. *Eſa.6.3.*
Reu.7.15.
[h] *Re.5.10*
11,12
13.14
[i] *Luc.16.* 22
Reu.6 9. 7.14.2 6.
[k] 20.14
[l] 21.24
20.4.
6.9
7.6
97
8.9.10.15.
[m] *Ro.13 13*
[n] *Re.19.1.*
2.3.4.5 6.
7. [o] 1 *Co.* 2.9 *Eſa.64*

[p] 1 *Cor.15 42. Mat.11.12.* [q] 20.9. 25.34. *Reu.7.4.5.* [r] 1.*Io.*4.7.8. [ſ] 1.*Cor.*12.6.13.2.

VVhome

Whom they moſt perfetly behold
in glory ſpirituall[s]
They loue they praiſe [t]thy praiſe they
they holy holy, crie: (loue
They neither faint, nor toile, nor ende
but laude continually [v]
O happie hundred times were I,
If after wretched dayes[u]
I might with liſtening eares conceaue
thoſe heauenly ſonges of praiſe,
Which to the eternall King, are ſong,
by heauenly wightes aboue:
By ſacred ſoules and Angels ſweete,
to loue the God of loue [x]
But paſſing happie were my ſtate
might I be worthy found:
To waite vpon my king my God,
his praiſes there to ſounde
And to enioy my Chriſt aboue [y]
his fauour and his grace [z]
According to his promiſe made,
which here I interlace.
O father deare (qd he) *let them.*
whom thou haſt put of olde
To me bee there where ſo I am
my glory to beholde:
Which I with thee afore this worlde
was laid in perfect wiſe
Haue had[a] frō whence the fountaine
of glory doth ariſe,[b] (great
Againe

[s] 1 Ioh. 3. 2
1 Ioh. 4. 19
Eſay. 6. 3,
[t] Reu. 5. 9.
14. 3.
[v] Pſ. 30. 15
[u] Ro. 8, 23.
36.
2 Cor. 4 10
1 The. 3, 3
Iob. 7, 1.
[x] Reu. 19.
1 3, 4.
5 6 7.
Pſ. 147. 1.
148. 1,
2.
3.
4.
5
Pſa. 149.
[y] Phil 23.
Coloſ 3. 1.
[z] Pſal. 4. 7.
[a] Io. 17. 24
[b] Io. 1. 16.
17

Againe,
then let
For where
there ſ
And ſtill
him loue
Whom I
in glory
O lighte
that I m
(From fa
thy glo
And ſo in
my G
Whom n
then fa
O bleſſed
Their S
And they
that of
Wherefo
my giue
For I hau
Of Ced
And gran
that onc
I may thy
to dwel
Eſai, 25. 8
27. 4. *Reu.*

Againe, *If any man will ſerue,*
then let him follow me:
For where I *am* (be thou right ſure)
there ſhall my ſeruant be [f]
And ſtill *If any man loue me*
him loues my father deare:
Whom I *do loue, to him my ſelfe*
in glory will appeare. [g]
O lighten thou my hart and mind [h]
that I may nowe be bolde [i]
(From faith to faith aſcending vp [k],
thy glory [l] to behold,
And ſo in Sion [m] ſee my king,
my God my Lord and all [n],
Whom nowe as in a glaſſe I ſee,
then face to face I ſhall [o]
O bleſſed are the pure in heart,
Their Soueraigne they ſhall ſee [p]
And they noſt happie heauenly wights
that of his houſhold be [q],
Wherefore O Lord diſſolue my bōds
my giues and fetters ſtrong [r]
For I haue dwelt within the tents
Of Cedar [s] ouerlong
And grant, O God, for Chriſt his ſake
that once deuoide of ſtrife [s]
I may thy holy hill attaine,
to dwell in all my life.

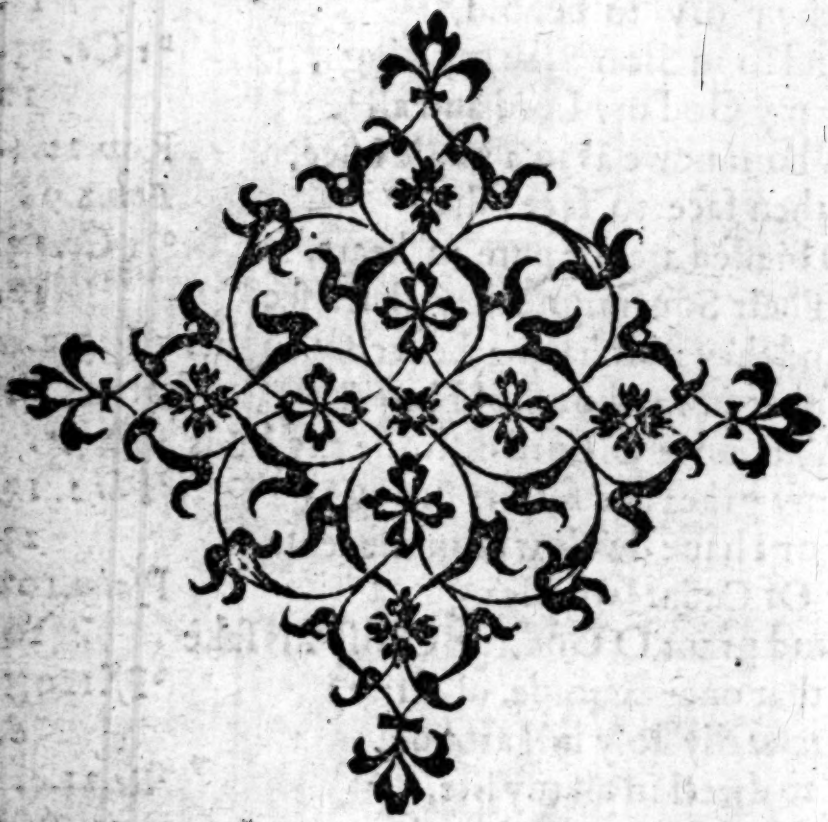
[f] Io 12. 26
[g] Io. 14. 21
[h] *Eſay.* 60. 19.
[i] *Ro.* 8. 15. *Gal.* 4. 5. 6
[k] *Eph.* 4. 13 15.
[l] Io 17. 24.
[m] *Pſa.* 132 15.
[n] 1 Co. 13. 12
Rev. 22. 4.
Eph. 2. 9.
[o] 1 Co. 13. 12.
1 Io. 3. 2.
Mat. 5. 8.
Pſ. 84. 5.
[r] *Phi.* 1. 13. 23.
Pſalm. 102 20.
[s] *Pſ.* 120, 5. 6.
[t] *Re.* 21. 4.

Eſai, 25. 8 *Reu.* 7, 17. [t] *Pſalme* 14. 1 *Luc.* 1. 75. *Pſal.* 27. 4. *Reu.* 4. 8. 7. 11. 12. 19. 1. 2. 6,

With

VVith Cherubins and Seraphins
and holy ſoules of men:
To ſing thy praiſe O Lord of hoſtes
for euer and euer, Amen.

FINIS.



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